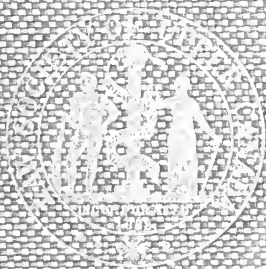


UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 06119534 3











THE JESUIT RELATIONS  
AND  
ALLIED DOCUMENTS

VOL. LI



*The edition consists of sev-  
en hundred and fifty sets  
all numbered*

*No. 213*

*The Bancroft & Co.*

The Jesuit Relations and Allied Documents

---

TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. LI

OTTAWAS, LOWER CANADA, IROQUOIS

1666-1668

CLEVELAND: The Burrows Brothers  
Company, PUBLISHERS, MDCCCXCIX

COPYRIGHT, 1899  
BY  
THE BURROWS BROTHERS CO

---

ALL RIGHTS RESERVED

*The Imperial Press, Cleveland*

## EDITORIAL STAFF

Editor . . .	REUBEN GOLD THWAITES
Translators . . .	{ FINLOW ALEXANDER PERCY FAVOR BICKNELL CRAWFORD LINDSAY WILLIAM PRICE
Assistant Editor . . .	EMMA HELEN BLAIR
Bibliographical Adviser	VICTOR HUGO PALTSITS

Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation

## CONTENTS OF VOL. LI

PREFACE TO VOLUME LI	9
----------------------	---

### DOCUMENTS:—

<p>CXXI. Relation de ce qui s'est passé . . . . en la Novvelle France, les années mil fix cens foixante fix, &amp; mil fix cens foixante sept. [Second installment, concluding the document.] <i>François le Mercier</i>, Kebec, November 10, 1667; <i>Claude Jean Allouez</i>, n.p., n.d.; <i>Thomas Morel</i>, n.p., n.d.; <i>Marie de</i> <i>S. Bonaventure</i>, Kebec, October 20, 1667</p>	19
<p>CXXII. Lettre à—. <i>Jacques Bruyas</i>; Mission de St. Francois Xavier chez les Iroquois, January 21, 1668</p>	118
<p>CXXIII. Journal des PP. Jésuites. <i>François le</i> <i>Mercier</i>; January—June, 1668</p>	144
<p>CXXIV. Relation de ce qui s'est passé . . . . en la Novvelle France, aux années mil fix cens foixante-sept &amp; mil fix cens foixante-huit. <i>François le Mer-</i> <i>cier</i>; n.p., n.d.</p>	153
BIBLIOGRAPHICAL DATA: VOLUME LI	283
NOTES	289



## ILLUSTRATIONS TO VOL. LI

- I. Facsimile of handwriting of Jacques Bruyas, S.J. . . . . *Facing* 142
- II. Photographic facsimile of title-page, *Relation* of 1667-68 . . . . . 156
- III. Map of Iroquois Cantons in New York, in the seventeenth and eighteenth centuries; by Rev. William M. Beauchamp . . . . . *Facing* 293



## PREFACE TO VOL. LI

Following is a synopsis of the documents contained in this volume:

CXXI. In Vol. L. were given Chaps. i.—vii. of the *Relation* of 1666–67; the remainder of this document is herewith presented. Allouez's journal, begun in Chap. ii., is continued, forming nearly the whole of the *Relation*. He relates his work among the Ottawa tribes. They are extremely licentious and superstitious, and therefore care little for the gospel; yet many attend the chapel services and instructions, and he baptizes about eighty children. The savages have lost their former dread of baptism as causing death; they now imagine that this rite will cure sickness, and raise up the dying. The Father ministers especially to the sick and the dying; he finds only four adults who are worthy of baptism.

Allouez next mentions his labors among the Pottawattomies. These people he has met at Lake Superior, whither they resort. He considers them more friendly and tractable, and less licentious, than other tribes in that region. The Father visits their cabins during their stay there, and baptizes thirty-four little children; a few adults are also converted—among them a man “about a hundred years old, who was regarded by the Savages as a sort of divinity.” When he dies, his people burn the corpse, instead of burying it in the ground. This procedure arises from a legend current among them, which is here

related. Allouez relates the particulars of his labors with these people, and of the conversions occurring among them. Bands of the Sacs and Foxes also sojourn near Chequamegon, to whom Allouez preaches the faith; and he baptizes some of their children.

The seed of the true religion has been carried among the Illinois tribes by some of their own people, whom Allouez has instructed. He regards that nation as offering a most promising field for missionary labor; he finds them friendly, and more inclined than other tribes to recognize a Supreme Being. He describes a ceremony peculiar to them, the calumet dance.

He meets also some wandering Sioux and Cree savages; regarding all these distant tribes, he gives much curious information, gathered from conversation with these people. The Crees invite him to spend the winter with them; but he cannot leave his present field to do so. The Nipissing Indians—in the days of the Huron mission, instructed by the Jesuits—have been driven by fear of the Iroquois to Lake Nipigon, where Allouez visits them,—crossing the western end of Lake Superior in a frail canoe, three men paddling without any halt for twelve or fifteen hours each day. He finds among these people twenty professed Christians, as well as many infidels; and he spends there two weeks of constant ministration and instruction.

Le Mercier concludes, from Allouez's report, that missionaries to the Northwest should have a fixed residence, with men to work for their maintenance and to erect chapels for religious services. This is Allouez's own plan, to execute which he descends to Quebec for aid. He obtains Father Nicolas, with

five men, and supplies of food, clothing, etc.; but the Indians with whom he has come down are ill-humored, and refuse to take more than three Frenchmen, with but a small part of their baggage. There is, accordingly, "reasonable doubt whether they can reach the country; or, if they do so, of their ability to maintain themselves there very long."

The mission at Lake St. John has been very successful, under the care of Father Nouvel. The miraculous deliverance of a captive Christian from the hands of the Iroquois is here recounted.

The vigorous measures of Tracy in dealing with the Mohawks have brought them to their senses; and they entreat for peace, bringing hostages to Quebec; they also ask for Jesuits to reside among them. The missions to the Iroquois tribes are accordingly reëstablished. Frémin and Pierron are detailed to the Mohawks, and Bruyas to the Oneidas; they depart in July, 1667, with the deputies from those tribes. Upon reaching Lake Champlain, they find that Mohican warriors are lying in ambush on the way, in order to attack these Iroquois envoys. The Fathers finally advance, despite this danger; the result is not yet known at Quebec.

The final chapter of the *Relation* narrates various miraculous cures wrought through devotions performed at the church of Ste. Anne, at Côte de Beau-pré. This is furnished by Thomas Morel, a mission priest of the Seminary of Quebec.

Appended to this *Relation*, as to those immediately preceding, is a letter (dated October 20, 1667) from the superior of the Quebec hospital. She renders thanks for the generous gifts sent from France for the sick, and states that the great increase in the

work of the hospital renders a larger house necessary. "The latest ship alone brought us twenty-four men and sixteen girls as patients—in addition to those from the other vessels that had already arrived, and those from this Country itself, who come daily." The nuns find the intendant, Talon, a warm and helpful friend. He and other prominent persons in Canada think the hospital the most useful enterprise that could have been undertaken there. "No one dies in our Hospital, or leaves it, without giving proofs of a genuine conversion." A Huguenot, "whom all regarded as the most obstinate man on earth," abjures his heresy in less than three days after being taken to the hospital; and dies "with the feelings of a true penitent." The peace made with the Iroquois by Tracy and Courcelles is mentioned as a blessing to the country. "Canada is utterly changed since the arrival of those Gentlemen; we who saw it in the beginning hardly know it any longer." The superior sends the usual memorandum of articles needed for the hospital, urging the benevolent to send all these, and even more, if possible.

CXXII. Jacques Bruyas, who has been sent as a missionary to the Oneidas, writes a letter (dated January 21, 1668) from the chief village of that tribe. He begins by some mention of the country and its natural products. The people themselves are "altogether barbarous—that is to say, cruel, secret, cunning, and inclined to blood and Carnage." Besides this, they are so licentious and drunken, and so swayed by their dreams, that the faith meets here unusual obstacles. Brandy is supplied to them by the Dutch; it renders them demons. Bruyas mentions one of the converts, who, as the Father thinks,

is the only man in his village who is faithful to his wife. The life of the missionary has been more than once threatened, especially on account of some savage's dream. He is often asked if, in Paradise, they will have bear's meat to eat, if they will go to war there, and scalp men, etc. To these "Impertinent questions" he is obliged to reply, "If such are thy desires, thou wilt be satisfied."

Bruyas, not understanding the Iroquois tongue, except the little that he has learned in a few months' stay among these people, can do but little in preaching to them the faith. He has baptized sixty children, and but four adults, and does what he can in the instruction of the people. "The Campaign of monsieur de Tracy among their neighbors has aided not a little in their conversion." Bruyas has made two converts; this gives him "great courage, and a great desire to do better work." The life he leads "among these barbarians is one continual martyrdom; and the fires of the Iroquois would be easier to bear than the trials one endures among them." After recounting some of these hardships, he adds: "There is a great difference between meditating upon the Canada mission in one's oratory, and finding oneself exercising the duties of a Canadian missionary." Still, he is full of zeal, and of hope for the future.

CXXIII. In the present volume we give the *Journal des Jésuites* for January to June, 1668—the last of this important record which is known to be still extant. There is but little of interest, however, to note in this short period. Early in January, Jean Bourdon dies—"a very Christian death." Feb. 19, encouraging news is received from the Mohawk mis-

sion. In March, Julien Garnier, not yet twenty-five years old, is examined in theology. Soon afterward, he becomes missionary priest for the Côte de Lauzon. Good news comes also from Nouvel, at Tadoussac. A slight earthquake shock occurs April 13. The next day, the physician Giffard dies; like Bourdon, he was one of the Canadian pioneers. In May, Garnier goes to Oneida, as a colleague to Bruyas: and Marquette, to the Ottawa country. Le Mercier goes to La Prairie,—the estate donated by Abbé de la Madeleine to the Jesuits,—and grants more than forty concessions to settlers there.

CXXIV. In this volume we present Chaps. i.–viii. of the *Relation* of 1667–68; the remainder will appear in Vol. LII. Le Mercier, in a short prefatory note, announces that missions have at last been established among all the five Iroquois nations, who are now in wholesome fear of the French. Many of the troops sent from France have become settlers in Canada, thus greatly increasing its defensive power. More missionaries are needed for the great fields opened to them by the peace. Le Mercier recounts the advantages accruing to the French colony through their liberation from the Iroquois raids. New settlements are springing up along the shores of the St. Lawrence. “More than 300 families have become settlers in a comparatively short time; and marriages are so frequent that, in the last three years, ninety-three have occurred in the Parish of Quebec alone.” Agriculture is flourishing, and hunters may now safely go to look for game in the forests. Trade with the Indians has revived, even distant tribes coming down to the French settlements—some of these being hitherto strangers to the white men.

Even the Iroquois come to trade with the French, as if they had always been friends. These old-time marauders are kept in wholesome awe by the vigorous government of Courcelles; while Talon has been doing wonders in developing the resources of the country and encouraging its commerce. His temporary successor continues this good work. The regiment of Carignan is recalled to France; but many of the officers, and more than four hundred soldiers, avail themselves of the permission to become settlers in Canada—a valuable increase in the population. Efforts are being made to educate the Indian children, not only by the Jesuits and Sulpitians, but by the government officials. A beginning is already made in manufactures, and the country is becoming fairly supplied with live-stock. “The Brewery which Monsieur Talon is having built will also contribute not a little to the public welfare, by causing a decrease in the use of intoxicating drinks,” by keeping money in the country, and by using the surplus of grain which is now produced in Canada.

But the best effects of the peace are seen in the reëstablishment of the missions. Six Jesuits are at work in the Iroquois country, who have already made an auspicious beginning. Four others are doing good work among the Ottawas, another at Tadoussac, and one among the Micmacs of Gaspé. More Sulpitians have come from France, and they have begun a mission to a Cayuga colony on the north shore of Lake Ontario.

The missions to the Iroquois tribes are described at length. That to the Mohawks is given in the journal kept by the Fathers sent thereon. An account of their journey to the Mohawk villages is

given; the Fathers are there received "with all imaginable honor." Some conversions secured there are recounted in detail; one of these neophytes shows a wonderful constancy amid the persecutions of her relatives. The council at the chief village, at which the Fathers meet all the Mohawk chiefs and elders, is described. Frémin speaks for the governor, as well as for his brethren, and announces to the savages that any one of their number caught in hostilities will be promptly hanged on a gibbet. This has the desired effect; the Mohawks give up the captives demanded by the French, and promise to build a chapel for the Fathers. This they do, and the mission among this tribe is at once begun. The captive Hurons are glad to resume the church services and rites; and the Fathers make the circuit of all the villages, giving instruction, administering the sacraments, and caring for these infant churches. Other captives, taken by the Iroquois "in all parts of Canada," are drawn to the new faith. One of these, an Ottawa, is rescued from torture by Frémin, and is converted and baptized, dying soon after.

The greatest obstacle to their work is the drunkenness so prevalent among the Indians. They indulge in frequent drunken orgies, during which the missionaries are annoyed and insulted, their rest destroyed, and even their lives threatened. Between these occurrences, they pursue their labors zealously; they have baptized about a hundred persons, including, of course, many children. Pierron goes to Albany to visit the English, who are now masters of the Hudson; and thence to Quebec, to report to Courcelles and Talon on the state of affairs among the Mohawks.



Bruyas writes, from his station at Oneida, that a chapel has been built for him also. He has baptized fifty-four persons, mostly children; the conversions and pious deaths of some adults are narrated in detail. Like all the other missionaries, he is greatly hindered by the licentiousness of the savages, and their faith in dreams.

At Onondaga, Julien Garnier is in charge. He is greatly aided by Garakontié, the noted Christian chief, who erects a chapel for him and then goes to Quebec to procure fellow-workers for Garnier. The speech of Garakontié at a council there, and Courcelles's reply to him, are given in full. Matters are arranged to their mutual satisfaction, and two Jesuits—Carheil and Milet—return with the Onondaga chief. These new missionaries are sent to Cayuga and Onondaga respectively. A colony from the former tribe have, to escape their enemies, settled upon the north shore of Lake Ontario; Bishop Laval sends two of his priests to care for the spiritual needs of these people.

The arduous mission to the Ottawas is being carried on by Allouez, Nicolas, and Marquette. They have baptized eighty persons during the past year. At and near Tadoussac, Nouvel is continuing the good work of that mission; "he cannot sufficiently praise the piety and innocence of those Christian Savages, who have little more to combat than one demon—namely, drunkenness, which alone causes more disorders than all the other demons together. All who know the savages admit that an Angel can be made from a Barbarian, if intoxicating liquor be kept from him." During the past winter, the sale of liquors to the savages has been rigidly forbidden

at Tadoussac, which has resulted in great benefits, not only to them, but to the fur trade which is carried on there. Nouvel travels up and down the Saguenay, seeking his scattered flock wherever they may be hunting. In June, Bishop Laval visits this church; he is welcomed most cordially and hospitably by the savages, and administers confirmation to those who are ready for it — 149 in all.

R. G. T.

MADISON, Wis., August, 1899.

CXXI (concluded)

## RELATION OF 1666-67

PARIS : SEBASTIEN CRAMOISY ET SEBASTIEN  
MABRE-CRAMOISY, 1668

---

Chaps. i.-vii. were published in Volume L. We herewith  
give the remainder of the document.

## [80] CHAPITRE VIII.

DE LA MISSION DES OUTAOÛACS, KISKAKOUMAC, &  
OUTAOÛASINAGOUC.

**I**E ioints icy ces trois nations, parce qu'elles ont vne mefme langue, qui eft l'Algonquine; & font enfemble vne mefme bourgade, qui correfpond à celle des Tionnontateheronnons, entre lefquels nous fommes residents.

Les Outaoüacs pretendent que la grande riuiera leur appartient, & qu'aucune nation n'y peut nauiger, [81] fans leur confentement; c'eft pour cela que tous ceux qui vont en traite aux François, quoique fort differents de nation, portent le nom general Doutaoüacs, fous les aufpices defquels ils font ce voyage.

L'ancienne demeure des Outaoüacs, eftoit vn quartier du Lac des Hurons d'où la crainte des Iroquois les a chaffez, & où fe portent tous leurs defirs comme à leur païs natal.

Ces peuples font fort peu difpofez à la foy, parcequ'ils font les plus addonnez à l'Idolatrie; aux fuperftitions, aux fables, à la polygamie, à l'inftabilité des mariages, & à toute forte de libertinage, qui leur fait mettre bas toute honte naturelle. Tous ces obftacles n'ont pas empesché, que ie ne leur aye preché le nom de Iefus-Chrift, & [82] publié l'Euan-gile dans toutes leurs cabannes, & dans noftre Chapelle, qui fe trouuoit pleine, depuis le matin

## [80] CHAPTER VIII.

OF THE MISSION TO THE OUTAOUACS, KISKAKOUMAC,  
AND OUTAOUASINAGOU.

“ I GROUP these three nations together because they have the same tongue, the Algonquin,<sup>1</sup> and form collectively one village, which corresponds to that of the Tionnontateheronnons, among whom we are dwelling.

“ The Outaouacs claim that the great river belongs to them, and that no nation can launch a boat on it [81] without their consent. Therefore all who go to trade with the French, although of widely different nations, bear the general name of Outaouacs, under whose auspices they make the journey.

“ The old home of the Outaouacs was a district on the Lake of the Hurons, whence the fear of the Iroquois had driven them, and whither all their longings are directed as to their native land.

“ These peoples have very little inclination to receive the faith, since they are extremely addicted to Idolatry, superstitions, legends, polygamy, unstable marriages, and every sort of licentiousness, which makes them renounce all natural shame. All these obstacles did not deter me from preaching to them the name of Jesus Christ, and [82] proclaiming the Gospel in all their cabins and in our Chapel. The latter was filled from morning till night, and there I gave constant instruction in our Mysteries and in God's commandments.

iufques au foir, où ie faifois de continuelles inftructions fur nos Myfteres, & fur les commandemens de Dieu.

Dés le premier hyuer, que i'ay paffé avec eux, i'ay eu la confolation d'y baptifer enuiron quatre-vingts Enfans, y compris quelques garçons, & filles de huit à dix ans, qui par leur affiduité à venir prier Dieu, fe font rendus dignes de ce bon-heur; Ce qui contribü beaucoup au Baptefme de ces Enfans, eft l'opinion, qui eft à prefent tres commune, que ces eaux facrées, non feulement ne caufent pas la mort, comme on l'a cru autrefois, mais donnent la fanté aux malades, & rendent la vie aux moribonds; & [83] de fait, de tous ces enfans baptifez Dieu n'en a voulu prendre à foy que fix, & a laiffé les autres pour feruir de fondement à cette nouuelle Eglife.

Pour les Adultes, ie n'ay pas creu en deuoir baptifer beaucoup, parceque leur fuperftition eftant fi fort enracinée dans leur efprit, met vn puiffant empeschement à leur conuerfion. De quatre que i'ay iugé bien difpofez pour ce facrement, la diuine prouidence a paru bien manifeftemēt à l'endroit d'un pauvre malade éloigné de deux lieuës de noftre demeure. Je ne fçauois pas qu'il fut en cet eftat, & neantmoins ie me fentois interieurement pouffé à l'aller voir, nonobftant mon peu de force & de fanté. Je donnay donc iufque à vn hameau éloigné de nous d'une [84] bonne lieuë, où ie ne trouuay point de malades; mais i'y appris qu'il y auoit vn autre hameau plus loin: nonobftant ma foibleffe, ie crû que Dieu demandoit de moy que ie m'y tranfportaffe; i'y fus avec bien de la peine, & ie trouuay ce Sauvage mourant, qui ne faifoit plus qu'attendre le Baptefme,

“ In the first winter that I spent with them I had the consolation to baptize about eighty Children, including some boys and girls between eight and ten years old, who, by their assiduity in coming to offer prayer to God, showed themselves worthy of this blessing. A circumstance greatly facilitating the Baptism of these Children is the belief, now very common, that those sacred waters not only do not cause death, as was formerly held, but even give health to the sick and restore the dying to life. Indeed, [83] as a matter of fact, of all those children that were baptized, God was pleased to take to himself only six, leaving the rest to serve as a foundation for this new Church.

“As for the Adults, I did not see fit to baptize many, because their superstitions, being so firmly rooted in their minds, offer a serious hindrance to their conversion. Of four whom I considered well prepared for this sacrament, the divine providence made itself clearly manifest in the case of one poor sick man, who lived two leagues from our dwelling. I knew not that he was in such a state, and yet felt inwardly prompted, despite my scanty strength and ill health, to go and see him. Accordingly, I made my way to a hamlet distant a [84] good league from us, but found no sick people there. I learned, however, that there was another hamlet farther on; and, notwithstanding my weakness, felt that God demanded of me that I should repair thither. I did so with much difficulty, and found that dying Savage only waiting for Baptism, which I gave him after the necessary instruction. He was fortunate in having shared in the instructions that I gave during the winter, when he visited our Chapel with the rest; and

que ie luy donnay, après les instructions neceffaires: heureux d'auoir pris part aux enfeignements que ie faisois pendant l'hyuer, lorsqu'il venois avec les autres dans nostre Chapelle, & d'auoir merité par ses soins, que Dieu luy fist misericorde.

L'esté de cette mesme année ie fus occupé à assister particulièrement les malades de cette Mission; i'en baptisay trois, que ie trouuois en danger, deux desquels sont morts dans la profession du Christianisme. [85] Dieu me conduisoit encore bien à propos dans les Cabanes, pour conferer le Baptisme à onze enfans malades, qui n'auoient pas encore l'vsage de raison, & dont cinq sont allez iouir de Dieu. De dix sept autres enfans que i'ay baptisé l'autonne & l'hyuer suiuant, il n'en est mort qu'un, qui est monté au Ciel, presque en mesme temps qu'expira un bon vieillard aueugle, trois iours après son Baptisme.



in having, by his attention, shown himself deserving of God's mercy.

"In the summer of that same year I was occupied chiefly in attending the sick of this Mission; three whom I found in danger I baptized, and two of them died in the profession of Christianity. [85] Again God led me into the Cabins, just in time to confer Baptism on eleven sick children, who had not yet the use of their reason; of these, five have gone to enjoy God. Of seventeen more children whom I baptized there, during the autumn and winter following, but one died, who ascended to Heaven almost at the same time when a good old blind man breathed his last, three days after his Baptism."

## CHAPITRE IX.

## DE LA MISSION DES POUTEOUATAMIOUEC.

LES Pouteoïatami font peuples qui parlent Algonquin, mais beaucoup plus mal-aisé à entendre que les Outaoïacs. Leur pais est dans le Lac des Ilimoïek; [86] C'est vn grand Lac qui n'estoit pas encore venu à nostre connoissance, attenant au Lac des Hurons, & à celuy des Puants, entre l'Orient, & le Midy. Ce font peuples belliqueux, Chasseurs, & Pefcheurs: leur pais est fort bon pour le bled d'Inde, dont ils font des Champs, & où ils se retirent volontiers, pour euter la famine trop ordinaire en ces quartiers; Ils font idolatres au dernier point, attachez à des fables ridicules, & amateurs de la Polygamie. Nous les auons tous veus icy, au nombre de trois cents hommes, portans armes. De tous les peuples que j'ay pratiqué en ces contrées, ils font les plus dociles, & les plus affectionnés aux François: leurs femmes, & leurs filles font plus retenuës, que celles des autres Nations. [87] Ils ont entre eux quelque espece de ciuilité, & la font paroistre aux estrangers, ce qui est rare parmy nos Barbares. Estant allé vne fois voir vn de leurs anciens, il ietta les yeux sur mes fouliers, faits à la façon de France; la curiosité le porta à me les demander, pour les considerer à son ayse: quand il me les rendit, il ne voulut iamais me permettre de les chauffer moy mesme,

## CHAPTER IX.

## OF THE MISSION TO THE POUTEOUATAMIOUEC.

“THE Pouteouatami are a people speaking the Algonquin tongue, but in a dialect much harder to understand than that of the Outaouacs. Their country lies along the Lake of the Ilimouek—[86] a large Lake which had not before come to our knowledge, adjoining the Lake of the Hurons, and that of the Stinkards, in a Southeasterly direction. These people are warlike, and they engage in Hunting and Fishing. Their country is excellently adapted to raising Indian corn, and they have Fields covered with it, to which they are glad to have recourse, to avoid the famine that is only too common in these regions. They are extremely idolatrous, clinging to their ridiculous legends, and are addicted to Polygamy. We have seen them all here, to the number of three hundred men bearing arms. Of all the people with whom I have mingled in these regions, they are the most docile, and the best disposed toward the French. Their wives and daughters are more modest than those of the other Nations. [87] They observe among themselves a certain sort of civility, and also show it toward strangers—which is rare among our Barbarians. Once when I went to see one of their elders, his eyes fell upon my shoes, which were made after the French fashion; and curiosity moved him to ask leave to take them, in order to examine them easily. Upon returning them

mais ie fus contraint de souffrir de luy cét office, voulant mesme m'attacher iusques aux courroies; avec les mesmes marques de respect, que tesmoignent les seruiteurs à leurs Maistres, quand ils leur rendent ce seruice: estant à mes pieds, voila, me dit-il, comme nous faisons à ceux que nous honorons.

Vne autre fois l'estant aller voir, [88] il se leua de sa place, pour me la ceder, avec les mesmes ceremonies, que demande la ciuilité des gens d'honneur.

Ie leur ay annoncé la Foy publiquement dans le Conseil general, qui fut tenu peu de iours apres mon arriuée en ce pais: & en particulier dans leurs cabanes, pendant vn mois qu'ils resterent icy; & en fuite tout l'Automne, & l'Hyuer suiuant; pendant lequel temps i'ay baptisé trente quatre de leurs enfans, presque tous au berceau: & ie dois dire, pour la consolation de cette Mission, que le premier de tous ces peuples, qui a esté prendre possession du Ciel, au nom de tous ses Compatriotes, a esté vn enfant Pouteouatami, que ie baptisay peu apres mon arriuée, & qui mourut incontinent apres.

[89] Pendant le mesme Hyuer, i'ay receu à l'Eglise cinq Adultes; dont le premier est vn vieillard âgé d'environ cent ans, qui passoit dans l'esprit des Sauvages, pour vne espece de diuinité; il jeûnoit vingt iours de fuite, & auoit des visions de Dieu, c'est à dire selon ces peuples, de Celuy qui a fait la Terre. Il tombe neantmoins malade, & est assisté dans son mal, par deux de ses filles, avec vne assiduité, & vn amour au dessus de la portée des Sauvages. Entre autres seruices, qu'elles luy rendoient, estoit de luy

to me, he would not permit me to put them on myself, but obliged me to allow him to perform that service,—even insisting on fastening the thongs, and showing the same marks of respect that servants do to their Masters upon rendering them this service. Kneeling at my feet, he said to me, ‘It is in this way that we treat those whom we honor.’

“On another occasion when I went to see him, [88] he arose from his seat to yield it to me, with the same formalities that politeness demands of gentlefolk.

“I proclaimed the Faith to them publicly in the general Council held a few days after my arrival in this country, and privately in their cabins during their month's sojourn here,—and afterward throughout the following Autumn and Winter, during which I baptized thirty-four of their children, nearly all of this number being in the cradle. I may say, too, for the consolation of this Mission, that the first one of all these people to take possession of Heaven in the name of all his Countrymen, was a Pouteouatami child whom I baptized soon after my arrival, and who died immediately afterward.

[89] “During the same Winter I received into the Church five Adults, of whom the first was an aged man, about a hundred years old, who was regarded by the Savages as a sort of divinity. He was wont to fast twenty days at a time, and had visions of God—that is, according to these people, of the Maker of the Earth. Nevertheless, he fell ill; and he was attended in his sickness by two of his daughters, who showed an assiduity and love above the capacity of Savages. Among other services rendered him by them was that of repeating to him, in the

repeter le soir, les instructions qu'elles auoient entendues pendant le iour, dans nostre Chapelle; Dieu voulut se feruir de leur pieté, pour la conuersion de leur Pere; car comme ie le fus voir, ie le trouuay sçauant en nos mysteres, [90] & le Saint-Esprit operant dans son cœur, par le ministère de ses filles, il demanda avec passion d'estre Chrestien. Ce que ie luy accorday par le Baptême, que ie ne iugeay pas à propos de differer, le voyant en danger de mort. Dés lors il ne voulut point qu'on exerçast autour de sa personne, aucunes longleries pour sa guerison; il ne vouloit plus entendre parler que du salut de son ame; & vne fois comme ie luy recommandois de prier souuent Dieu; Sçache, mon frere, me dit-il, que continuellement ie jete du petun au feu, disant, c'est toy qui as fait le Ciel, & la Terre, que ie veux honorer. Je me contentay de luy faire connoître, qu'il n'estoit pas neceffaire, d'honorer Dieu de cette façon, mais seulement de luy parler de [91] cœur, & de bouche. En fuitte, le temps estant venu, auquel les Sauvages demandent, qu'on accomplisse leurs desirs, par vne ceremonie qui tient beaucoup des Bachanales, ou du Carnauai; Nostre bon vieillard fit faire recherche par toutes les Cabanes, d'une piece d'étoffe bleüe; disant que c'estoit là son desir, parceque c'estoit la couleur du Ciel, auquel, dit-il, ie veux auoir toujours le cœur, & la pensée. Je n'ay point veu de Sauvage plus prest à prier Dieu, que luy; Il repetoit entre autres prieres, celle-cy, avec vne ardeur extraordinaire. Mon Pere, qui estes au Ciel, mon Pere, vostre nom soit sanctifié; trouuant plus de douceur en ces mots, qu'en ceux-cy que ie luy

evening, the instructions which they had heard during the day in our Chapel. God was pleased to make use of their piety for their Father's conversion; for, when I visited him, I found him versed in our mysteries, [90] and, the Holy Ghost operating in his heart through the ministry of his daughters, he passionately asked to be made a Christian. I granted his request by Baptizing him—a ceremony which I did not think it advisable to defer, seeing that he was in danger of death. Thenceforth, he would not allow in his presence any Juggler's ceremonies for his cure; he would have no conversation, except on the saving of his soul; and once, when I was urging upon him frequent prayer to God, 'Know, my brother,' said he, 'that I am continually throwing tobacco into the fire, and saying, "Thou maker of Heaven and Earth, I would honor thee."' I contented myself with making him understand that it was not necessary to honor God in that way, but merely to speak to him with [91] the heart and the mouth. Then, the time having come when the Savages ask the fulfillment of their desires in a ceremony much resembling the Bacchanalia or Carnival, our good old man caused search to be made in all the Cabins for a piece of blue cloth,<sup>2</sup> declaring his wish therefor because it was the color of Heaven, 'to which,' said he, 'I would keep my heart and thoughts ever directed.' Never have I seen a Savage more given to prayer than he; among other prayers, he was wont to repeat the following with unusual fervor: 'My Father who art in Heaven, my Father, hallowed be your name,'—finding more sweetness in those words than in the ones I taught him, 'Our Father who art in Heaven.' One day, taking thought

fuggerois, Nostre Pere qui est au Ciel. Se voyant vn iour [92] si auancé en âge, il s'écria de luy mesme, dans les sentimens de S. Augustin, c'est trop tard que ie vous ay connu, ô mon Dieu, trop tard que ie vous ay aimé. Je ne doute point que sa mort, qui ne tarda pas beaucoup, ne fust pretieuse aux yeux de Dieu, qui la souffert tant d'années dans l'idolatrie, & luy a referué si peu de iours pour finir sa vie si Chrestienement.

Je ne dois pas icy obmettre vne chose assez surprenante: le lendemain de son trepas, ses parents brulerent son corps, contre toute la coutume de ce païs, & le reduisirent tout entier en cendres. Le suiet est vne fable, qui passe icy pour verité.

On tient pour certain que le pere de ce vieillard, estoit vn Lieure, qui marche l'hiuer sur la neige, & [93] qu'ainsi la neige, le Lieure, & le vieillard sont de mesme village, c'est à dire sont parents: on adioust, que le Lieure dit à sa femme, qu'il n'agreoit pas que leurs enfans demeurassent dans le fond de la terre, que cela n'estoit pas sortable à leur condition; eux qui estoient parens de la neige, dont le païs est en haut, vers le Ciel, que si iamais il arriuoit, qu'on les mist en terre apres leur mort, il prieroit la neige, qui est son parent, de tomber en telle quantité, & si long-temps, qu'il n'y eust point de Printemps, pour punir les hommes de cette faute. Et pour confirmation de ce recit, on adiouta, qu'il y a trois ans, que le frere de nostre bon vieillard, mourut au commencement de l'hyuer, & qu'ayant esté enterré à l'ordinaire, les neiges furent [94] si abondâtes, & l'hiuer si long, qu'on desespéroit de voir le printemps



of his [92] extreme old age, he exclaimed of his own accord, in the sentiments of St. Augustine: 'Too late have I come to know you, O God, too late have I come to love you.' I doubt not that his death, which was not long delayed, was precious in God's sight, who for so many years left him in idolatry, and reserved for him so few days for closing his life in so Christian a manner.

"I must not omit here a rather strange circumstance: on the day after his death his relatives, contrary to all usage of this country, burned his body and reduced it entirely to ashes. The cause of this is found in a legend which passes here for truth.

"It is held beyond dispute that this old man's father was a Hare,—an animal which runs over the snow in winter,—and [93] that thus the snow, the Hare, and the old man are of the same village,—that is, are relatives. It is further said that the Hare told his wife that he disapproved of their children's remaining in the depths of the earth, as that did not befit their condition—they being relatives of the snow, whose country is above, toward the Sky; and, if it ever occurred that they were put into the ground after their death, he would pray the snow, his relative, in order to punish the people for this offense, to fall in such quantities and so long that there should be no Spring. And, to confirm this story, it is added that three years ago the brother of our good old man died, in the beginning of the winter; and, after he had been buried in the usual manner, snow fell [94] to such an extent, and the winter was so long, that people despaired of seeing the spring in its season. Meanwhile, all were dying of hunger, and no remedy could be found for this general suffer-



en fa faifon; & cependant tout le monde mouroit de faim, fans qu'on peüft trouuer remede à cette miferie publique. Les anciens s'affemblent, ils tiennent plufieurs confeils, le tout en vain, la neige continuoit toufiours: alors quelqu'un de la compagnie dît qu'il fe fouuenoit des menaces que nous auons raconté; incontinent on va deterrer le mort, on le brufle, & auffi-toft la neige cefle, & le printêps luy fucceda. Qui croiroit que des hommes puffent adioufter foy à des chofes fi ridicules? & cependant on les tient pour des verités incontestables.

Nôtre bon vieillard n'eft pas feul de fa Maifon à qui Dieu a fait mifericorde; fes deux filles qui ont [95] efté caufe de fon falut, ont fans doute efté attirées par fes prieres dans le Ciel; car l'une eftant frappée d'un mal qui ne dura que cinq iours, Dieu conduifit mes pas fi à propos pour fon bon-heur eternal, que ne m'eftant pû rendre chez elle, que le foir auant fa mort, i'eû le loifir de la difpofer au faint Baptefme, qu'elle receut, pour aller en fuitte avec fon bon pere, l'accompagner dans la gloire qu'elle luy auoit procurée. L'autre fille a furuefcu à l'un & à l'autre, & a comme herité leur pieté, i'ay trouué cette femme fi fage, fi modefte & fi affectionnée à la foy, que ie n'ay point douté de l'admettre dans l'Eglife, par la participation des facrements; Toute la famille de ce bon neophyte, qui eft nombreufe, fe reffent de cette bonté, qui femble leur eftre naturelle. [96] Ils ont tous de la tendrefle pour moy, & par un refpect qu'ils me rendent, ils ne m'appellent pas autrement que leur oncle. J'efpere que Dieu fera à tous mifericorde, car ie les vois enclins à la priere au deffus du commun des Sauvages.

ing. The elders assembled, and held many councils, but all in vain; the snow still continued. Then some one of the company said he remembered the threats which we have related. Straightway they went and disinterred the dead man, and burned him; when immediately the snow ceased, and spring followed.<sup>3</sup> Who would think that people could give credence to such absurd stories? And yet they regard them as true beyond dispute.

“ Our good old man was not the only one of his House to whom God showed mercy. His two daughters, who were [95] the cause of his salvation, were undoubtedly drawn to Heaven by his prayers; for, one of them being seized with an ailment which lasted but five days, God guided my steps so fortunately for her eternal happiness that, although I could not reach her until the evening before her death, I had leisure to prepare her for holy Baptism,—which she received in time to go and bear her good father company in the glory which she had obtained for him. The third daughter, surviving both the others, seems to have inherited their piety. I found this woman so discreet, so modest, and so well disposed toward the faith, that I did not hesitate to admit her into the Church through partaking of the sacraments. The entire family of that good neophyte—and it is a large one—feel the effects of this goodness, which seems natural to them. [96] They all have a tender regard for me, and, from a feeling of respect which they bear me, call me by no other name than ‘uncle.’ I hope that God will show mercy to all of them, for I see them more inclined to prayer than is usual among Savages.

“ We can also relate, among the marvels that God

Nous pouuons encore raconter parmy les merueilles que Dieu a operées en cette Eglise, ce qui s'est passé à l'égard d'une autre famille de cette nation. Un ieune homme, dans le canot duquel i'estois embarqué, venant en ce païs; fut atteint du mal courant & contagieux, sur la fin de l'hyuer; ie tafchay de luy rendre autant de charité qu'il m'auoit fait de mal en chemin. Comme il estoit assez considerable, on n'espargna aucune forte de iongleries pour le guerir, & l'on en fit tant, qu'enfin on me vint dire qu'on luy [97] auoit tiré du corps deux dents de Chien; ce n'est pas cela, leur dis-je, qui cause son mal, mais bien le fang pourri qu'il a dans le corps; car ie iugeois qu'il auoit la pleuresie: cependant ie me mis à l'instruire tout de bon, & le lendemain, l'ayant trouué bien disposé, ie luy donnay le saint Baptême avec le nom d'Ignace, esperant que ce grand Saint confondroit le malin esprit, & les Iongleurs. De fait, ie le fis feigner, & montrant le fang au Iongleur qui estoit là present: voila luy dis-je, ce qui tue ce malade, tu deuois luy auoir tiré tout ce fang corrompu par toutes ses simagrées, & non pas des dents de chien supposées: Mais luy s'estant apperceu du soulagement que cette feignée auoit causé au malade, voulut auoir la gloire de sa guerison; & pour cela luy fit [98] prendre une espece de Medecine, qui eut un si malheureux effet, que le Patient demeura trois heures durant comme mort. On en fait le cry public par tout le Bourg, & le Iongleur bien surpris de cet accident, confesse qu'il a tué ce pauvre homme, & me prie de ne le pas abandonner. Il ne fut pas de fait delaiissé de son Patron saint Ignace, qui luy rendit la vie, pour confondre les superstitions de ces Infidelles.

has wrought in this Church, what happened in regard to another family of this nation. A young man, in whose canoe I had a place on my journey to this country, was seized, toward the close of the winter, with the contagious disease that was prevalent. I tried to show him as much kindness as he had shown me ill usage on the journey. As he was a man of considerable importance, no kind of jugglery was spared for his cure; and it was carried so far that at length they came to tell me that they [97] had extracted from his body two Dog's teeth. 'That is not what causes his illness,' said I to them, 'but rather the tainted blood which he has in his body,'—for I judged that he had the pleurisy. Meanwhile, I began to instruct him in good earnest; and on the next day, finding him well prepared, I gave him holy Baptism with the name of Ignace, hoping that great Saint would confound the evil spirit and the Jugglers. Indeed, I bled him; and, showing the blood to the Juggler, who was present, 'There,' said I to him, 'is what is killing this sick man. Thou shouldst, with all thy affected arts, have drawn from him every drop of this corrupt blood, and not some alleged dog's teeth.' But he, perceiving the relief which this bleeding had afforded the sick man, determined to have the glory of his cure; and, to that end, made him [98] take a kind of Medicine, which produced such an ill effect that the Patient remained for three whole hours as one dead. This result was proclaimed throughout the Village, and the Juggler, much surprised by the turn of affairs, confessed that he had killed the poor man, and begged me not to forsake him. He was not, in truth, forsaken by his Patron, saint Ignatius, who restored him to life, in

Ce ieune homme n'estoit pas encore gueri, que sa sœur tomba malade du mesme mal. Nous eûmes plus d'accès pour nos fonctions, veu ce qui s'estoit passé à l'égard de son frere, & j'eue toute la commodité de la disposer au Baptesme; & outre cette grace, la sainte Vierge, dont elle portoit le nom, luy obtint la fanté.

[99] Mais à peine estoit-elle hors de danger, que le mesme mal se prit à leur cousin, dans la mesme Cabane; il me parut plus dangereusement malade, que les deux autres; ce qui me fit hastier de luy administrer le Baptesme, apres les instructions necessaires. Il se portoit déjà mieux, en vertu de ce Sacrement; quand son pere s'aduifa de faire vn festin, ou plutôt vn sacrifice au Soleil, pour luy demander la fanté de son fils. Je furuiens au milieu de la ceremonie, & m'estant jetté au col de mon malade Neophyte, pour luy faire voir, qu'il n'y auoit que Dieu, qui fust maistre de la vie & de la mort, il se reconnut aussi tost, & satisfit à Dieu, par le Sacrement de Penitence; mais m'adressant à son Pere, & à tous les Sacrificateurs, [100] c'est à present, leur dis-je, que ie desespere de la fanté de ce malade, puisque vous auez eu recours à d'autres, qu'à celui qui a entre les mains, la vie, & la mort. Vous auez tué ce pauvre homme, par vostre impieté, ie n'en espere plus rien. Il mourut en effet, quelque temps après, & i'espere que Dieu aura accepté sa mort temporelle, pour penitence de sa faute, afin de ne le pas priuier de la vie eternelle, qu'il aura obtenuë par les intercessions de saint IOSEPH, dont il portoit le nom.

Le gain est plus affeuré du costé des Enfans, desquels j'en ay baptisé dix-sept, sur la fin de cette

order to confound the superstitions of these Infidels.

“ This young man was not yet cured when his sister fell ill of the same disease. We enjoyed greater freedom in the discharge of our functions, in view of what had occurred in her brother's case, and I had every opportunity to prepare her for Baptism; and besides that grace, the blessed Virgin, whose name she bore, procured her recovery.

[99] “ But hardly was she out of danger when the same disease seized her cousin, in the same Cabin. He appeared to me more dangerously ill than the two others had been, which made me hasten to Baptize him, after the necessary instruction. He was already feeling better, in consequence of this Sacrament, when his father took it into his head to make a feast,—or, rather, a sacrifice to the Sun,—to ask the latter for his son's recovery. I came upon them in the midst of the ceremony, and hastened to embrace my sick Neophyte, and convince him that God alone was the master of life and death. He immediately acknowledged his error, and made atonement to God by the Sacrament of Penance; but I, addressing his Father and all the Sacrificers, [100] said to them: ‘ I despair now of this patient's recovery, since you have had recourse to others than him who has in his hands both life and death. You have killed this poor man by your impiety, and I give up all hope for him.’ He died, in fact, some time afterward; and I trust that God may have accepted his temporal death as penance for his offense, so that he will not deprive him of the everlasting life which this man will have obtained by the intercessions of saint JOSEPH, whose name he bore.

“ The gain is more assured in regard to Children,

Mission, que ie fus obligé de terminer par le depart de ces peuples, qui apres auoir recueilli leur bled-d'Inde, se retirerent en leur païs, [101] & en partant, m'inuiterent avec grande instance, d'aller chez eux au Printemps fuiuant. Que Dieu soit à iamais glorifié dans l'esprit de ces pauvres Barbares, qui l'ont enfin reconnu; eux, qui de tout temps, ne connoissoient aucune diuinité, plus grande que le Soleil.



of whom I baptized seventeen toward the close of this Mission, which I was forced to bring to an end by the departure of these people, as they returned to their own country after harvesting their Indian corn. [101] On taking leave, they gave me a very pressing invitation to visit them in the following Spring. May God be forever glorified in the minds of those poor Barbarians, who have at last acknowledged him, after recognizing, from the earliest times, no divinity greater than the Sun."

## CHAPITRE X.

## DE LA MISSION DES OUSAKIOUEK [&amp; DES] OUTAGAMIOUEK.

**I**E ioins en fuite ces deux nations, parcequ'elles font mêlées, & alliées avec les precedentes, & d'ailleurs elles ont mefme langage, qui eft Algonquin, quoi que beaucoup different en diuers Idiomes, ce qui donne bien de la peine à les entendre; Neantmoins [102] apres quelque trauail, ils m'entendent à prefent, & ie les entens fuffifamment pour leur inftruction.

Le pais des Outagami eft du cofté du Sud, vers le Lac des Ilimouek: ce font peuples nombreux, d'environ mil hommes portans armes, chaffeurs & guerriers; ils ont des champs de bled d'Inde, & demeurent en vn pais fort auantageux, pour la chaffe du Chat fauage, du Cerf, du Bœuf fauage, & du Caftor. Ils n'ont point l'vfage du Canot, & font d'ordinaire leurs voyages par terre, portant fur leurs efpaules, leurs paquets, & leur chaffe. Ces peuples font adonnez à l'idolatrie autant que les autres nations. Vn iour entrant dans la Cabane d'un Outagamy, ie trouuay fon pere & fa mere dangereufement malades, & [103] luy ayant dit qu'une faignée les gueriroit, ce pauvre homme prend du petun reduit en poudre, & m'en iette fur ma robbe de tous coftés, me difant: Tu es vn genie, prends courage, rends la fanté à ces malades, ie te fais facrifice de ce petun: que fais-tu

## CHAPTER X.

## OF THE MISSION TO THE OUSAKIOUEK AND OUTAGAMIOUEK.

“**I** NEXT add these two nations because they are mingled with and allied to the preceding, and have, besides, the same language, the Algonquin,—although differing greatly in various Idioms, a fact which makes it very difficult to understand them. Nevertheless, [102] after some labor on my part, they understand me now, and I understand them, sufficiently for their instruction.

“The country of the Outagami lies Southward toward the Lake of the Ilimouek. They are a populous tribe, of about a thousand men bearing arms, and given to hunting and warfare. They have fields of Indian corn, and live in a country offering excellent facilities for the hunting of the Wildcat, Stag, wild Ox, and Beaver. Canoes they do not use, but commonly make their journeys by land, bearing their packages and their game on their shoulders. These people are as much addicted to idolatry as the other nations. One day, on entering the Cabin of an Outagamy, I found his parents dangerously ill; and [103] when I told him that bleeding would cure them, the poor man took some powdered tobacco and sprinkled it completely over my gown, saying to me: ‘Thou art a spirit; come now, restore these sick people to health; I offer thee this tobacco in sacrifice.’ ‘What art thou doing, my brother?’

mon frere, luy dis-je? ie ne fuis rien, c'est celuy qui a tout fait, qui est le maistre de nos vies, ie ne fuis que son seruiteur. Et bien repliqua t-il, en rependant du petun à terre, en leuant les yeux en haut, c'est donc à toy qui as fait le Ciel & la terre, que i'offre ce petun, donne la fanté à ces malades.

Ces peuples ne font pas bien alienés de reconnoistre le Createur du monde; car ce sont eux qui m'ont dit, ce que i'ay desia rapporté, qu'ils reconnoissent en leur païs, vn grand genie, qui a fait le Ciel & la [104] terre, & qui demeure vers le païs des François. On dit d'eux; & des Oufaki, que quand ils trouuent vn homme à l'écart, & à leur auantage, ils le tuent, fur tout si c'est vn François, dont ils ne peuuent supporter la barbe. Cette sorte de cruauté les rend moins dociles, & moins disposez à l'Euangile que les Pouteouatami. Je n'ay pas pourtant laissé de publier l'Euangile à prés de six vingts personnes qui ont passé vn esté icy. Je n'en ay point trouué parmy eux qui fussent assez bien disposez pour le Baptême. Je l'ay conféré neantmoins à cinq de leurs enfans malades, qui ont ensuite recouré la fanté.

Pour les Oufaki, on peut les appeller Sauvages pardeffus tous les autres: Ils sont en grand nombre, mais errants & vagabonds dans les [105] forests, sans auoir aucune demeure arrestée. I'en ay veu prés de deux cents, & leur ay publié à tous la foy, & ay baptisé dix huit de leurs enfans, à qui les eaux sacrées ont esté salutaires pour l'ame & pour le corps.

said I; 'I am nothing, but he who made all things is the master of our lives, while I am but his servant.' 'Well, then,' he rejoined, scattering some tobacco on the ground, and raising his eyes on high, 'to thee, then, who madest Heaven and earth I offer this tobacco. Give these sick persons health.'

"These people are not very far removed from the recognition of the Creator of the world; for it is they who told me what I have already related,—namely, that they acknowledge in their country a great spirit, the maker of Heaven and [104] earth, who dwells toward the country of the French. It is said of them and of the Ousaki that, when they find a man alone and at a disadvantage, they kill him, especially if he is a Frenchman; for they cannot endure the beards of the latter people. Cruelty of that kind makes them less docile, and less inclined to receive the Gospel, than are the Pouteouatami. Still I failed not to proclaim it to nearly six-score persons, who passed a summer here. I found none among them sufficiently well prepared for Baptism, though I conferred it on five of their sick children, who then recovered their health.

"As for the Ousaki, they above all others can be called Savages. They are very numerous, but wandering and scattered in the [105] forests, without any fixed abode. I have seen nearly two hundred of them, to all of whom I have published the faith, and have baptized eighteen of their children, to whom the sacred waters were salutary for both soul and body."

## CHAPITRE XI.

DE LA MISSION DES ILIMOÛEC, OU ALIMOUËK.

LES Ilimoïec parlent Algonquin, mais beaucoup different de celui de tous les autres peuples.

Ie ne les entends que bien peu, pour n'auoir que bien peu cōuerfé avec eux. Ils ne demeurent pas en ces quartiers; leur païs est à plus de foixante lieuës d'icy, du costé du Midy, au de là d'une grande riuere, qui se decharge, autant que ie [106] puis coniecturer, en la Mer, vers la Virgin[i]e. Ces peuples font chasseurs & belliqueux; ils se feruent de l'arc & de la fleche, rarement du fusil, & iamais du canot. C'estoit vne nation nombreuse distribuée en dix grands Bourgs; mais à present ils font reduits à deux; les guerres continuelles avec les Nadoueffi d'un costé, & les Iroquois de l'autre, les ont presque exterminiez.

Ils reconnoissent plusieurs genies auxquels ils font sacifice; ils pratiquent vne forte de dance, qui leur est toute particuliere, ils l'appellent la dance de la pipe à prendre tabac, voicy comme ils la font. Ils preparent vne grande pipe, qu'ils ornent de panaches, & la posent au milieu de la place, avec vne espece de veneration; vn de la compagnie se leue, se met à dancer, [107] & puis cede sa place à vn second, celui cy à vn troisiéme, & ainsi consecutiuelement danfent les vns apres les autres, & non pas ensemble. On prendroit cette danse comme vn balet en posture,

## CHAPTER XI.

OF THE MISSION TO THE ILIMOUEC, OR ALIMOUK.

“THE Ilimouec speak Algonquin, but a very different dialect from those of all the other tribes. I understand them only slightly, because I have talked with them only a very little. They do not live in these regions, their country being more than sixty leagues hence toward the South, beyond a great river—which, as well as I [106] can conjecture, empties into the Sea somewhere near Virginia. These people are hunters and warriors, using bows and arrows, rarely muskets, and never canoes. They used to be a populous nation, divided into ten large Villages; but now they are reduced to two, continual wars with the Nadouessi on one side and the Iroquois on the other having well-nigh exterminated them.

“They acknowledge many spirits to whom they offer sacrifice. They practice a kind of dance, quite peculiar to themselves, which they call ‘the dance of the tobacco-pipe.’ It is executed thus: they prepare a great pipe, which they deck with plumes, and put in the middle of the room, with a sort of veneration. One of the company rises, begins to dance, [107] and then yields his place to another, and this one to a third; and thus they dance in succession, one after another, and not together. One would take this dance for a pantomime ballet; and it is executed to the beating of a drum. The performer

qui se fait au son du tambour. Il fait la guerre en cadence; il prepare ses armes, il s'abille, il court, il fait la decouuerte, puis se retire, il s'approche, il fait le cry, il tue l'ennemy, luy enleue la cheuelure, & retourne chantant victoire: mais tout cela avec vne iustesse, vne promptitude, & vne actiuité surprenante. Après qu'ils ont tous dansé l'un après l'autre au tour de la pipe, on la prend, & on la presente au plus considerable de toute l'assemblée, pour petuner, puis à vn autre, & ainsi consecutiuelement à tous; voulans signifier par cette ceremonie, ce qu'en [108] France on veut dire, quand on boit en mesme verre. Mais de plus on laisse la pipe entre les mains du plus honorable, comme vn deposit sacré, & vn gage asseuré de la paix, & de l'union, qui fera tousiours entre eux, tant qu'elle demeurera entre les mains de cette personne.

Parmy tous les genies, à qui ils presentent des sacrifices, ils honorent d'un culte tout particulier, vn genie plus excellent, disent-ils, que les autres, parce que c'est luy qui a fait toutes choses. Ils ont cette passion de le voir, & pour cela ils font de longs ieûnes, esperant que par ce moyen, Dieu se presentera à eux, pendant leur sommeil; s'il arriue, qu'ils l'ayent veu, ils se tiennent heureux, & s'estiment asseurés de viure long temps.

Toutes les nations du Sud ont [109] ce mesme souhait de voir Dieu; ce qui est sans doute vn grand auantage pour leur conuersion; car il ne reste plus qu'à les instruire de la façon dont on le doit seruir pour le voir & estre heureux.

J'ay icy publié le nom de Iesus-Christ, à quatre-vingt personnes de cette nation, & elles l'ont porté, &



makes war in rhythmic time, preparing his arms, attiring himself, running, discovering the foe, raising the cry, slaying the enemy, removing his scalp, and returning home with a song of victory,—and all with an astonishing exactness, promptitude and agility. After they have all danced, one after the other, around the pipe, it is taken and offered to the chief man in the whole assembly, for him to smoke; then to another, and so in succession to all. This ceremony resembles in its significance the [108] French custom of drinking, several out of the same glass; but, in addition, the pipe is left in the keeping of the most honored man, as a sacred trust, and a sure pledge of the peace and union that will ever subsist among them as long as it shall remain in that person's hands.

“Of all the spirits to whom they offer sacrifice, they honor with a very special worship one who is preëminent above the others, as they maintain, because he is the maker of all things. Such a passionate desire have they to see him that they keep long fasts to that end, hoping that by this means God will be induced to appear to them in their sleep; and if they chance to see him, they deem themselves happy, and assured of a long life.

“All the nations of the South have [109] this same wish to see God, which, without doubt, greatly facilitates their conversion; for it only remains to teach them how they must serve him in order to see him and be blessed.

“I have proclaimed the name of Jesus Christ here to eighty people of this nation, and they have carried it and published it with approbation to the whole country of the South; consequently I can say

publié à tout le pais du Sud, avec applaudissement: en forte que ie peux dire que cette Missiion est celle, où i'ay le moins trauaillé, & où il se trouue plus d'effet. Ils honorent chez eux nostre Seigneur, en leur façon, dont ils mettent l'Image que ie leur ay donnée, au lieu le plus considerable, quand ils font quelque celebre festin; & alors le Maistre du banquet, s'adressant à cette Image, c'est en ton honneur, ô Homme-Dieu, [110] luy disent-ils, que nous faisons ce festin, c'est à toy que nous presentons ces viandes.

L'aduouë que c'est là où me paroist le plus beau champ pour l'Euangile. Si i'eussé eü le loisir, & la commodité, i'aurois donné iusques chez eux, pour voir de mes yeux, tout le bien qu'on m'en raconte.

Ie trouue tous ceux que i'ay pratiqués, affables & humains, & l'on dit que quand ils rencontrent quelque estranger, ils font vn cry de ioye, le caressent, & luy rendent tous les témoignages d'amitié qu'ils peuuent. Ie n'ay baptisé qu'vn enfant de cette nation: les femēces de la foy, que i'ay iettées dans leurs ames porteront leurs fruits, quand il plaira au maistre de la vigne les cueillir. Leur pais est chaud, & ils font du bled d'Inde deux fois l'année. [111] Il y a des serpents à sonnette, qui les font fouuent mourir, faute d'en sçauoir le contrepoison. Ils font grand cas des medicaments, aufquels ils presentent des sacrifices comme à de grands genies: ils n'ont point ch[e]z eux de forest, mais bien de grandes prairies, où les bœufs, les vaches, les cerfs, les ours, & les autres animaux paissent en grand nombre.

that this Mission is the one where I have labored the least and accomplished the most. They honor our Lord among themselves in their own way, putting his Image, which I have given them, in the most honored place on the occasion of any important feast, while the Master of the banquet addresses it as follows: 'In thy honor, O Man-God, [110] do we hold this feast; to thee do we offer these viands.'

"I confess that the fairest field for the Gospel appears to me to be yonder. Had I had leisure and opportunity, I would have pushed on to their country, to see with my own eyes all the good things there of which they tell me.

"I find all those with whom I have mingled affable and humane; and it is said that whenever they meet a stranger, they give a cry of joy, caress him, and show him every possible evidence of affection. I have baptized but one child of this nation. The seeds of the faith which I have sown in their souls will bear fruit when it pleases the master of the vine to gather it. Their country is warm, and they raise two crops of Indian corn a year. [111] There are rattlesnakes there, which cause many deaths among them, as they do not know the antidote. They hold medicines in high esteem, offering sacrifice to them as to great spirits. They have no forests in their country, but vast prairies instead, where oxen, cows, deer, bears, and other animals feed in great numbers."

## CHAPITRE XII.

## DE LA MISSION DES NADOÛESIOUEK.

C E font peuples qui habitent au Couchant d'icy, vers la grande riuere, nommée Messipi. Ils font à quarante ou cinquante lieuës d'icy, en vn pais de prairies, abondant en toute sorte de chaffe; [112] ils ont des champs, aufquels ils ne sement pas de bled-d'Inde, mais seulement du petun; la Prouidence les a pourueus d'une espece de feigle de marais, qu'ils vont cueillir vers la fin de l'Esté, en certains petits Lacs, qui en font couuerts. ils le scauent si bien preparer, qu'il est fort agreable au goust, & bien nourrissant: ils m'en presenterent, lorsque i'estois à l'extremité du Lac Tracy, où ie les vis. Ils ne ferroient point de fusils, mais seulement de l'arc & de la fleche, qu'ils tirent avec vne grande adresse. Leurs Cabanes ne sont pas couuertes d'écorces; mais de peaux de Cerfs bien passées, & cousues si adroitement que le froid n'y passe pas. Ces peuples sont, par dessus tous les autres, sauvages & farouches. Ils paroissent interdits & immobiles [113] en nostre presence, comme des statues. Ils ne laissent pas d'estre belliqueux, & ont porté la guerre sur tous leurs voisins, dont ils sont extrêmement redoutez. ils parlent une langue entierement estrangere, les Sauvages d'icy ne les entendent point; Ce qui m'a obligé de leur parler par interprete, qui étant infidelle, ne faisoit pas ce que j'eusse bien souhaité. Je n'ay pas laissé

## CHAPTER XII.

## OF THE MISSION TO THE NADOUESIOUEK.

“THESE are people dwelling to the West of this place, toward the great river named Messipi.<sup>4</sup> They are forty or fifty leagues from this place, in a country of prairies, rich in all kinds of game. [112] They cultivate fields, sowing therein not Indian corn, but only tobacco; while Providence has furnished them a kind of marsh rye which they go and harvest toward the close of Summer in certain small Lakes that are covered with it. So well do they know how to prepare it that it is highly appetizing and very nutritious. They gave me some when I was at the head of Lake Tracy, where I saw them. They do not use muskets, but only bows and arrows, with which they shoot very skillfully. Their Cabins are not covered with bark, but with Deerskins, carefully dressed, and sewed together with such skill that the cold does not enter. These people are, above all the rest, savage and wild,—appearing abashed and as motionless [113] as statues in our presence. Yet they are warlike, and have conducted hostilities against all their neighbors, by whom they are held in extreme fear. They speak a language that is utterly foreign, the Savages here not understanding it at all. Therefore I have been obliged to address them through an interpreter, who, being an infidel, did not accomplish what I might well have wished. Still I succeeded in wrest-

d'enleuer au demon vne ame innocente de ce pais là. C'estoit vn petit enfant qui s'en alla en Paradis peu après que ie l'eus baptisé; *A solis ortu vsque ad occasum laudabile nomen Domini.* Dieu nous donnera quelque occasion, pour y annoncer sa parole, & glorifier son saint Nom, lorsqu'il plaira à sa diuine Majesté faire misericorde à ces peuples. Ils sont presque au bout [114] de la terre, ainsi qu'ils parlent. Plus loing vers le Soleil couchant, il y a des nations nommées Karezi, au de la desquelles, la terre est coupée disent-ils, & l'on ne voit plus qu'un grand Lac, dont les eaux sont puantes: C'est ainsi qu'ils nomment la Mer.

Entre le Nord & le Couchant, se trouue vne nation qui mange la viande crue, se contentant de la tenir à la main, & la presenter au feu. Au de là de ces peuples, se voit la Mer du Nord. Plus en deçà sont les Kilistinons, dont les riuieres se dechargent dans la Baye de Hutton; D'ailleurs nous auons connoissance des Sauvages qui habitent les quartiers du Midy, iusqu'à la Mer. En sorte qu'il ne reste que peu de terre, & peu d'hommes, à qui l'Euangile ne soit pas annoncée, si [115] nous adioustons foy, à ce que les Sauvages, nous en ont par plusieurs fois rapporté.

ing from the demon one innocent soul of that country,—a little child, who went to Paradise soon after I had baptized it. *A solis ortu usque ad occasum laudabile nomen Domini.* God will give us some opportunity to announce his word there, and glorify his holy Name, when it shall please his divine Majesty to show mercy to those people. They are well-nigh at the end [114] of the earth, so they say. Farther toward the setting Sun there are nations named Karezi,—beyond whom, they maintain, the earth is cut off, and nothing is to be seen but a great Lake whose waters are ill-smelling, for so they designate the Sea.

“Toward the Northwest there is a nation which eats meat uncooked, being content to hold it in the hand and expose it to the fire, while beyond these people lies the North Sea. On this side are the Kilistinons, whose rivers empty into Hutston’s Bay. We have, besides, some knowledge of the Savages inhabiting the regions of the South, as far as the Sea; so that only a little territory and few people are left to whom the Gospel has not been proclaimed—if [115] we credit the reports often given us by the Savages.”

## CHAPITRE XIII.

## DE LA MISSION DES KILISTINOUC.

LES Kilistinouc ont leur demeure plus ordinaire sur les costes de la Mer du Nord: ils nauigent sur vne Riuere qui va se decharger dans vne grande Baye, que nous iugeons bien probablement celle qui est marquée dans la Carte, avec le nom du Hutfon; Car ceux que i'ay veu de ce païs, m'ont rapporté qu'ils ont eü connoissance d'un Nauire; & un vieillard entr'autres me dit qu'il l'auoit veu luy mesme, à l'entrée de la Riuere des Affinipoüalac, peuples alliés [116] des Kilistinouc, dont le païs est encore plus au Nord.

Il m'adiousta, qu'il auoit aussi veu vne Maison que les Europeans auoient faite en terre ferme, de planches, & de pieces de bois; qu'ils tenoient entre les mains des Liures, comme celuy qu'il me voyoit, en me racontant cela. Il me parla d'une autre nation, qui est ioignant celle des Affinipoüalac, laquelle mange les hommes, & ne vit que de chair crüe: mais aussi ces peuples font reciproquement mangés par des Ours d'une horrible grandeur, tous roux, & qui ont les ongles prodigieusement longs; on iuge bien probablement que ce sont des Lyons.

Pour les Kilistinouc, ils me paroissent extremement dociles, & ont vne bonté, qui n'est pas commune [117] à ces Barbares. Ils font beaucoup plus errants que toutes les autres nations. Ils n'ont point de



## CHAPTER XIII.

## OF THE MISSION TO THE KILISTINOUC.

“THE Kilistinouc have their usual abode on the shores of the North Sea, and their canoes ply along a River emptying into a great Bay, which we think is, in all probability, the one designated on the Map by the name of Hutson. For those whom I have seen from that country have told me that they had known of a Ship; and one of their old men declared to me that he had himself seen, at the mouth of the River of the Assinipoualac, some peoples allied [116] to the Kilistinouc, whose country is still farther Northward.

“He told me further that he had also seen a House which the Europeans had built on the mainland, out of boards and pieces of wood; and that they held Books in their hands, like the one he saw me holding when he told me this. He made mention of another nation, adjoining the Assinipoualac, who eat human beings, and live wholly on raw flesh; but these people, in turn, are eaten by Bears of frightful size, all red, and with prodigiously long claws. It is deemed highly probable that they are Lions.

“Concerning the Kilistinouc, they appear to me extremely docile, and show a kindness uncommon [117] among these Barbarians. They are much more nomadic than any of the other nations, having no fixed abode, no fields, no villages; and living wholly on game and a small quantity of oats which they

demeure fixe, point de champs, point de villages. Ils ne vivent que de chasse, & d'un peu d'auoine, qu'ils vont ramasser dans des lieux marefcageux; Ils font idolâtres du Soleil, à qui ils presentent ordinairement des sacrifices, attachant un chien au haut d'une perche, qu'ils laissent ainsi pendu, iusques à ce qu'il soit corrompu;

Ils parlent presque mesme langue, que ces peuples nommez autrefois Poissons-blancs, & les Sauvages de Tadouffac; Dieu me fait la grace de les entendre, & d'estre entendu d'eux suffisamment pour leur instruction: iamais ils n'auoient entendu parler de la Foy, & la nouveauté, avec la docilité de leurs esprits, [118] me les rendoit tres attentifs; Ils m'ont promis de ne rendre plus leurs hommages qu'au Createur du Soleil & du monde; Cette vie errante, & vagabonde qu'ils menent, m'a fait retarder le Baptême de ceux que ie voyois les plus disposez, & ne l'ay conseré qu'à une fille nouvellement née.

L'espere que cette Mission produira quelque iour des fruits correspondants aux trauaux qu'on prendra, quand nos Peres iront hyuerner avec eux, comme il[s] font à Quebec, avec les Sauvages de Tadouffac. Ils m'y ont inuité, mais ie ne puis pas me donner tout aux vns, en priuant tant d'autres du secours que ie leur dois, comme estant les moins éloignez d'icy, & les plus disposez à l'Euangile.

gather in marshy places. They pay idolatrous worship to the Sun, to which they are wont to offer sacrifice by fastening a dog to the top of a pole and leaving it thus suspended until it rots.

"They speak nearly the same tongue as do the people formerly called Poissons-blancs, and as the Savages of Tadoussac. By the grace of God I understand them, and they me, sufficiently for their instruction. They had never heard of the Faith, and this novelty, together with their docility of temperament, [118] made them very attentive to me. They have promised me to render homage henceforth only to the Creator of the Sun and of the world. The wandering and vagrant life which they lead made me postpone Baptizing those whom I saw to be best prepared, and I only baptized a new-born girl-baby.

"I hope this Mission will some day bear fruit commensurate with the labors which will be bestowed upon it when our Fathers go and winter with the people, as they do with the Savages from Tadoussac, at Quebec. They have invited me thither, but I cannot give myself wholly to some while depriving so many others of the succor I owe them, as being the nearest to this place and the best fitted to receive the Gospel."

## [119] CHAPITRE XIII.

## DE LA MISSION DES OUTCHIBOUEC.

LES François les appellent les fauteurs, parceque leur pais est le fault, par laquel le Lac Tracy se decharge dans le Lac des Hurons. Ils parlent l'Algonquin ordinaire & font faciles à entendre; ie leur ay publié la Foy à diuerfes rencontres, mais fur tout à l'extremité de nostre grand Lac, où ie demeuray avec eux vn mois entier pendant lequel temps, ie les instruisis de tous nos mysteres, & baptisay vingt de leurs enfans, & vn adulte malade, qui mourut le lendemain de son Baptesme, allant porter au Ciel les premices de sa nation.

## [119] CHAPTER XIII.

## OF THE MISSION TO THE OUTCHIBOUEC.

“THEY are called *sauteurs* by the French, because their abode is the *sault* [rapids] by which Lake Tracy empties into the Lake of the Hurons. They speak the common Algonquin, and are easily understood. I have proclaimed the Faith to them on various occasions, but especially when I sojourned with them at the head of our great Lake for a whole month. During that time, I instructed them in all our mysteries; I also baptized twenty of their children, and an adult who was sick; this man died on the day after his Baptism, bearing to Heaven the first-fruits of his nation.”

## [20 i.e., 120] CHAPITRE XV.

DE LA MISSION DES NIPISSIRINIENS, & DU VOYAGE  
DU PERE ALLOÛES AU LAC ALIMIBEGONG.

**L**ES Nipissiriniens ont autrefois esté instruits par nos Peres qui demeuroient dans le pais des Hurons. Ces pauvres peuples, dont bon nombre estoient Chrestiens, ont esté contraints par les Incurfions des Iroquois, de se refugier iusques dans le Lac Alimibegong, qui n'est qu'à cinquante ou soixante lieües de la Mer du Nord.

Depuis prés de vingt ans, ils n'ont veu ny Pasteur, ny entendu parler de Dieu: i'ay cru que ie deuois vne partie de mes trauaux à cette ancienne [121] Eglise, & qu'un voyage que ie ferois en leur nouveau pais, feroit fuiui des benedictions du Ciel.

Ce fut le sixiesme iour de May de cette année 1667. que ie montay en Canot avec deux Sauvages, qui me deuoient feruir de conducteurs pendant tout ce Voyage: En chemin faisant, ayant rencontré vne quarentaine de Sauvages de la Baye du Nord, ie leur portay les premieres nouuelles de la Foy; dequoy ils me remercierent avec quelque ciuilité.

Le dixseptième, continuans nostre Voyage, nous trauerfons vne partie de nostre grand Lac, nageans pendant douze heures fans quitter l'auiron de la main. Dieu m'affiste bien sensiblement, car n'estant que trois dans nostre Canot, il m'est neceffaire de ramer de toutes mes forces, [122] avec les Sauvages,

## [20 i.e., 120] CHAPTER XV.

OF THE MISSION TO THE NIPISSIRINIENS, AND FATHER ALLOUES'S JOURNEY TO LAKE ALIMIBEGONG.

“THE Nipissiriniens formerly received instruction from our Fathers who sojourned in the country of the Hurons. These poor people, many of whom were Christians, were compelled by the Incursions of the Iroquois to flee for refuge even to Lake Alimibegong [Nipigon], only fifty or sixty leagues from the North Sea.

“For nearly twenty years they have neither seen a Pastor nor heard the name of God. I thought that I ought to bestow a part of my labors on that old-time [121] Church, and that a journey undertaken to their new country would be attended with Heaven's blessings.

“On the sixth day of May of this year, 1667, I embarked in a Canoe with two Savages to serve me as guides, throughout this Journey. Meeting on the way two-score Savages from the North Bay, I conveyed to them the first tidings of the Faith, for which they thanked me with some politeness.

“Continuing our Journey, on the seventeenth we crossed a portion of our great Lake, paddling for twelve hours without dropping the paddle from the hand. God rendered me very sensible aid; for, as there were but three of us in our Canoe, I was obliged to paddle with all my strength, [122] together with the Savages, in order to make the most of the

pour ne rien perdre du calme, sans lequel nous ferions en grand danger, étant tous épuisez de travail & de nourriture; nonobstant quoy nous couchâmes le soir sans souper, & le jour suivant, nous nous contentons d'un sobre repas de bled d'Inde avec de l'eau, car les vents & la pluie empêchoient nos Sauvages de mettre leur rets à l'eau.

Le dix-neufième, étant invité par le beau temps, nous faisons dix huit lieues, ramants depuis la pointe du jour, jusques après Soleil couché, sans relâche, & sans débarquer.

Le vingtième, n'ayant rien trouvé dans nos rets, nous continuons notre chemin, en écrasant entre nos dents quelques grains de bled sec. Le jour d'après, Dieu nous rafraichit [123] de deux petits poissons, qui nous rendirent la vie. Les bénédictions du Ciel augmentèrent le jour suivant; car nos Sauvages firent si bonne pêche d'esturgeon, qu'ils furent contraints d'en laisser une partie sur le bord de l'eau.

Le vingt-troisième, côtoyant les rives de ce grand Lac, du côté du Nord, nous allons d'Isle en Isle, qui sont fort fréquentes; il y en a une longue du moins de vingt lieues, où l'on trouve des pièces de cuire, qui est jugé vrai cuire rouge, par les François qui en ont fait icy l'expérience.

Après avoir bien cheminé sur le Lac, enfin nous le quittons le vingt-cinquième de ce mois de May, & nous nous jettons dans une Rivière, pleine de rapides & de faults, en si grand nombre que nos [124] Sauvages mêmes n'en pouvoient plus; & ayant appris que le Lac Alimibegong étoit encore gelé, ils prirent volontiers le repos de deux jours auquel la nécessité les obligeoit.



calm, without which we would have been in great danger,—utterly spent, as we were, with toil and lack of food. Nevertheless, we lay down supperless at nightfall, and on the morrow contented ourselves with a frugal meal of Indian corn and water; for the wind and rain prevented our Savages from casting their net.

“On the nineteenth, invited by the beautiful weather, we covered eighteen leagues, paddling from daybreak until after Sunset, without respite and without landing.

“On the twentieth, finding nothing in our nets, we continued our journey, munching some grains of dry corn. On the following day, God refreshed us [123] with two small fishes, which gave us new life. Heaven's blessings increased on the next day, our Savages catching so many sturgeon that they were obliged to leave part of them at the water's edge.

“Coasting along the Northern shore of this great Lake on the twenty-third, we passed from Island to Island, these being very frequent. There is one, at least twenty leagues long, where are found pieces of copper, which is held by the Frenchmen who have examined it here to be true red copper.

“After accomplishing a good part of our journey on the Lake, we left it on the twenty-fifth of this month of May, and consigned ourselves to a River, so full of rapids and falls that even our [124] Savages could go no farther; and learning that Lake Alimibegong was still frozen over, they gladly took the two days' rest imposed upon them by necessity.

“As we drew near our journey's end, we occasionally met Nipissirinien Savages, wandering from their homes to seek a livelihood in the woods. Gathering

A mesure que nous approchions du terme, nous faisions de temps en temps, rencontre de quelques Sauvages Nipissiriniens, qui s'cartent du lieu de leur demeure, pour chercher à vivre dans les bois; En ayant ramassé un assez bon nombre, pour la Feste de la Pentecoste, ie les preparay par une longue instruction, à entendre le saint sacrifice de la Messe, que ie celebray dans une Chapelle de feuillages: ils l'entendirent avec autant de piété & de modestie, que font nos Sauvages de Quebec, dans nostre Chapelle de Sillery; & ce me fut le plus [125] doux rafraîchissement que j'aye eû pendant ce Voyage, & qui a entierement effuyé toutes les fatigues passées.

Ie dois icy rapporter une chose remarquable, qui s'est passée il n'y a pas long temps. Deux femmes, la mere, & la fille, ayants toujours eu recours à Dieu depuis qu'elles ont esté instruites, & en ayant receu des secours continuels & extraordinaires, ont tout fraîchement éprouvé, que Dieu n'abandonne iamais ceux qui ont confiance en luy. Elles auoient esté prises par les Iroquois, & s'estoient heureusement échappées des feux, & des cruautés de ces Barbares: Mais peu après, elles tomberent une seconde fois entre leurs mains, ce qui leur osta toute esperance de pouvoir échapper; [126] Neantmoins un iour se voyants seules, avec un seul Iroquois, qui estoit resté pour les garder, pendant que les autres estoient à la chasse; la fille dit à sa mere, que le temps estoit venu de se deffaire de ce garde, pour s'enfuir. Pour cela elle demande à l'Iroquois un couteau pour trauailler sur une peau de Castor, qu'elle auoit commandement de passer; & en mesme temps, implorant le secours du Ciel, elle le plonge dans le sein de l'Iroquois; la mere

together a considerable number of them, for the celebration of Whitsuntide, I prepared them by a long instruction for hearing the holy sacrifice of the Mass, which I celebrated in a Chapel of foliage. They listened with as much piety and decorum as do our Savages of Quebec in our Chapel at Sillery; and to me it was the [125] sweetest refreshment I had during that Journey, entirely removing all past fatigue.

“ Here I must relate a remarkable circumstance which occurred not long ago. Two women, mother and daughter, who had always had recourse to God from the time of their instruction, and had received from him unfailing and extraordinary succor, very recently learned by experience that God never forsakes those who put their trust in him. They had been captured by the Iroquois, and had happily escaped from the fires and cruelties of those Barbarians; but had soon afterward fallen a second time into their clutches, and were, consequently, left with no hope of escape. [126] Yet one day, when they found themselves alone with a single Iroquois, who had remained behind to guard them while the rest went out to hunt, the girl told her mother that the time had come to rid themselves of this guard, and flee. To this end she asked the Iroquois for a knife to use on a Beaver-skin that she was ordered to dress; and at the same time, imploring Heaven’s aid, she plunged it into his bosom. The mother, on her part, arose and struck him on the head with a billet of wood, and they left him for dead. Taking some food, they started forth with all haste, and at length reached their own country in safety.

“ We spent six days in paddling from Island to

se leue de son costé, & luy décharge vne bûche sur la teste, & le laissent pour mort. Elles prennent des provisions, se mettent en diligence en chemin, & enfin se rendent heureusement en leur pays.

Nous fûmes six iours à nager d'Isle en Isle, pour chercher quelque [127] issue, & enfin apres bien des detours, nous arrivâmes le troisième iour de Juin, à la bourgade des Nipissiriniens. Elle est composée de Sauvages, la plupart idolâtres, & de quelques anciens Chrétiens. I'en ay trouvé vingt entr'autres, qui faisoient profession publique du Christianisme. Je ne manquay pas d'employer envers les uns, & les autres, pendant quinze iours, que nous restâmes chez eux; & i'y travaillay autant, que me le permit ma santé ruinée par les fatigues du chemin. I'y ay trouvé plus de résistance que par tout ailleurs, à baptiser les enfans: mais plus le Diable forme d'oppositions, plus faut-il s'efforcer à le confondre. Je crois qu'il ne se plaît gueres à me voir faire ce dernier voyage, qui est près de cinq cens [128] lieues de chemin, tant pour aller que pour revenir, y compris les detours, que nous avons esté obligés de prendre.

Island, seeking some [127] outlet; and finally, after many detours, we reached the village of the Nipissiniens on the third day of June. It is composed of Savages, mostly idolaters, with some Christians of long standing. Among them I found twenty who made public profession of Christianity. I did not lack occupation with both classes during our two weeks' sojourn in their country, and I worked as diligently as my health, broken by the fatigues of the journey, allowed. I found more resistance here than anywhere else to infant baptism; but the more the Devil opposes us, the more must we strive to confound him. He is hardly pleased, I think, to see me make this latest journey, which is nearly five hundred [128] leagues in length, going and coming, including the detours we were obliged to make."

## CHAPITRE XVI.

RETOUR DU PERE CLAUDE ALLOUÉS À QUEBEC, & SON  
DEPART POUR REMONTER AUX OUTAOÛACS.

PENDANT les deux années, que le Pere Alloüés a demeuré parmy les Outaoüacs, il a pris connoissance des façons de faire, de toutes les nations qu'il a veuës, & a soigneusement estudié les moyens qui peuuent faciliter leur conuersion. Il y a de l'employ pour vn bon nombre de Missionnaires, mais il n'y a pas dequoy les faire subsister; On y vit d'escorces d'arbres, vne [129] partie de l'année, vne autre partie d'arrestes de poisson broyées, & le reste du temps, de poisson ou de bled-d'Inde, quelquefois peu, & quelquefois en assez grande quantité. Le Pere a appris par son experience, que les fatigues estans grandes, les trauaux continuels, & la nourriture tres-petite, vn corps mesme de bronze n'y peut pas resister; Que pour ce fujet, il est necessaire, d'auoir sur les lieux des hommes de courage, & de pieté, qui trauaillent à la subsistance des Missionnaires, soit par la culture de la terre, soit par l'industrie de la pesche ou de la chasse; qui y fassent quelques logements & y drescent quelques Chapelles, pour donner de la veneration à ces peuples, qui n'ont iamais rien veu de plus beau, que leurs cabanes d'escorces.

[130] Dans ces veuës, le Pere se resolut de venir luy mesme à Quebec, pour trauailler à l'exécution de ces desseins.

## CHAPTER XVI.

FATHER CLAUDE ALLOUÉS COMES BACK TO QUEBEC,  
AND SETS OUT ON HIS RETURN TO THE OUTAOUACS.

**D**URING Father Alloués's two years' sojourn among the Outaouacs, he took note of the customs of all the nations that he saw, and carefully studied the means for facilitating their conversion. There is work there for many Missionaries, but nothing for them to subsist on. For a [129] part of the year the people live on the bark of trees; during another portion, on ground fish-bones; and the rest of the time, on fish or Indian corn—sometimes in small quantities, and sometimes in considerable abundance. The Father has learned by experience that, the fatigues being great, the labors unremitting, and the food very scanty, even a body of bronze cannot withstand all this; and that it is therefore necessary to have on the spot some men of courage and piety to work for the Missionaries' maintenance, either by tilling the soil or by skill in fishing or hunting. They should also erect buildings for lodging, and Chapels—in order to inspire veneration in those peoples, who have never seen anything finer than their own bark cabins.

[130] To this end the Father determined to come to Quebec in person, and exert himself for the realization of these plans.

He arrived here on the third day of August of this year, 1667; and, after a stay of two days only, he

Il y arriua le troisiéme iour d'Aoust de cette année 1667. & après y auoir seiourné deux iours feulement; il fit telle diligence, qu'il se mit en estat de partir de Mont-real, avec vne vingtaine de canots de Sauuages, avec lesquels il estoit descendu, & qui l'attendoient en cette Isle là, avec grande impatience.

Son équipage estoit de sept personnes, le Pere Louys Nicolas, avec luy, pour trauailler conioinctement à la conuersion de ces peuples; & vn de nos freres, avec quatre hommes, pour s'employer sur les lieux à leur subsistance. Mais Dieu a voulu que le succès de cette [131] entreprise ne correspondist pas aux beaux desseins qu'on auoit; car quand il a esté question de monter le Canot, les Sauuages se sont trouuez en si mauuaïse humeur, que les seuls Peres, avec vn de leurs hommes, y ont trouué place; mais si depourueus de viures, d'habits, & de toutes les autres choses necessaires à la vie, qu'ils auoient préparées, & qu'on ne pût embarquer, qu'on doute raisonnablemen[t] s'ils pourront paruenir iusques au païs; où y estans paruenus, s'ils y pourront subsister long temps.



was ready, so diligent had he been, to start from Mont-real with a score of canoes of the Savages,—with whom he had made the descent, and who were awaiting him on that Island with great impatience.

His party consisted of seven persons—Father Louys Nicolas and himself, to labor in unison for the conversion of those people; and one of our brethren, with four men, to be employed at the scene of action for their maintenance. But it was God's will that the success of this [131] undertaking should not equal the fine plans that were entertained; for when it came to embarking, the Savages were found to be in such ill humor that only the Fathers, with one of their men, were given places in the Canoes. They were, too, so poorly provided with food, clothes, and all the other necessities of life which they had prepared, and which could not find conveyance, that there is reasonable doubt whether they can reach the country; or, if they do so, of their ability to maintain themselves there very long.

## CHAPITRE XVII.

DE LA MISSION DES PAPINACHIOIS & DE CELLE DU  
LAC SAINT IEAN.

LES Missions des Papinachiois, & des Sauvages du Lac S. Iean [32 i.e., 132] vers Tadoussac, ont eû tous les succès qu'on peut desirer: le Pere Henry Nouuel, qui en est le Pasteur, a passé vne partie de l'Hyuer avec ceux-cy, & de l'Esté avec les autres. Il a baptisé leurs enfans au nombre de vi[n]gt sept, & a cultivé ces Eglises errantes avec bien de la ioye, les voyant passer leur vie dans les bois, avec tant de piété, & d'innocence.

Entre plusieurs choses extraordinaires & dignes de remarque, qui se sont passées dans ces Missions, je n'en rapporte que deux, qui montrent les soins paternels, que la Divine providence prend du salut éternel & temporel de ces pauvres Sauvages.

L'une est touchant vn Neophyte Papinachois, à qui la crainte de l'Iroquois avoit arraché du cœur, la [133] fidélité, qu'il devoit à son Baptême. Il se laissa persuader, que s'il consultoit le Demon par ses anciennes iongleries, il se rendroit imprenable à ses ennemis: Il le fait; & comme les premieres fautes ne sont pas ordinairement feules, il adiouta le concubinage à son infidélité. Mais il ne fut pas long-temps sans ressentir le remords que deux pechés de cette nature doiuent produire. C'estoit vn ennemy domestique, qui luy donnoit plus de peine incomparablement, que celle

## CHAPTER XVII.

OF THE MISSION TO THE PAPINACHIOIS, AND THAT  
AT LAKE SAINT JOHN.

THE Missions to the Papinachiois and to the Savages of Lake St. John, [32 i.e., 132] near Tadoussac have met with all the success that could be desired. Father Henry Nouvel, their Pastor, has spent a part of the Winter with the latter people, and of the Summer with the others,— baptizing their children, to the number of twenty-seven; and cherishing those wandering Churches, with much joy at seeing them pass their lives in the forests so piously and innocently.

Of several extraordinary and noteworthy occurrences in these Missions I shall relate but two, which show the fatherly care exercised by the Divine providence over the welfare, both eternal and temporal, of those poor Savages.

One has to do with a Papinachois Neophyte, from whose heart fear of the Iroquois had wrested the [133] fidelity which he owed to his Baptism. He allowed himself to be persuaded that if he consulted the Demon, with his old-time jugglery, he would make himself invincible to his enemies. He did so, and as first offenses are seldom left without company, he added concubinage to his infidelity; but, before long, he began to feel the remorse sure to follow two sins of such a nature. It was a domestic enemy, giving him incomparably more trouble than he had

qu'il apprehendoit de la part des Iroquois; mais qui le fit tomber heureusement entre les mains du Pere, qui le voyant si fortement touché, le reconcilia à Dieu & à l'Eglise.

La guerison de son ame fut suivie d'une maladie corporelle, qui [134] le mit bien bas. Le Demon prit alors son temps, & pendant le fort de son mal, l'attaqua si vivement, que si le Pere ne fust survenu, lors qu'il estoit aux prises avec le malin esprit, il estoit en danger de succomber. Il résiste donc à toutes ses attaques, & pour rendre sa victoire plus remarquable, il fait allumer du feu près de soy, & en presence de quantité de Sauvages qui estoient à genoux autour de luy; y fit jeter tous les instruments Diaboliques, dont il s'estoit servi dans ses jongleries. Alors le Demon fit un effort plus grand sur le malade, & comme s'il eust voulu posséder son corps, il luy fit enfler l'estomac, & faire des contorsions de membres tout extraordinaires. Ces efforts croissoient à mesure que brûloient ces meubles d'enfer; on [135] prie pour luy comme pour un agonisant, & un Energumene tout ensemble. Le Demon est contraint de céder à la force des prières, & dès le lendemain, le malade se trouvant parfaitement guéri, fut causé par ses exhortations, de la conversion d'un sien parent, qui l'ayant imité dans son infidélité, le suivit dans sa pénitence.

La seconde chose remarquable est touchant une famille de Papinachois, toute Chrétienne depuis assez longtemps, & composée de cinq personnes seulement. Comme ils estoient dans les bois, pour chercher à vivre, ils furent inopinément attaqués par dix Iroquois. Le mari n'ayant eû que le loisir de prendre

apprehended from the Iroquois, but causing him luckily to fall into the Father's hands,—who, seeing him so deeply moved, wrought his reconciliation with God and the Church.

The cure of his soul was followed by a bodily ailment, which [134] reduced him to a sad plight. Thereupon the Demon seized his opportunity, and assailed him so vigorously during the height of his illness that, had not the Father chanced to arrive when he was struggling with the malign spirit, there was danger of his yielding. He resisted, then, all these attacks; while, to render his victory more notable, he had a fire lighted near him, and, in the presence of many Savages who were kneeling around him, caused to be thrown into it all the Diabolical implements he had used in his jugglery. Then the Demon assailed the patient still more vigorously; and, as if determined to take possession of his body, caused a swelling of his stomach, and the most extraordinary contortions of his limbs. These attacks increased in intensity, the longer those implements of hell burned. [135] Prayers were offered for him, as for a dying man and an Energumen [i.e., demoniac] in one. The Devil was compelled to yield to the force of these prayers, and on the morrow the sick man found himself entirely cured; he also succeeded in converting, by his exhortations, a relative of his who, having followed his example in his infidelity, followed it also in his repentance.

The second noteworthy circumstance has to do with a Papinachois family, converted some time ago to Christianity, and composed of five persons only. While they were foraging in the woods, they were fallen upon unawares by ten Iroquois. The husband

fur ses espaules son fils aîné, âgé de huit ans, s'enfuit accompagné d'une de ses filles, assez grande [136] pour le fuire: La mere fut la proie de ces vaultours, avec un enfant à la mamelle.

Cette prise quoique peu considerable, leur donna neantmoins sujet de chanter victoire pendant deux iours, obligeant cette pauvre captiue, selon leur coutume barbare, à chanter avec eux, pour en faire leur diuertissement.

Après ces premieres resjouissances, la faim les diffipe & les contrainst de s'escarter qui çà, qui là, pour se nourrir plus aisement par leur chasse.

Nostre captiue, qui se voyoit tres estroittement garrottée, estoit inconsolable sur son malheur, & sur celui de son enfant qu'elle voyoit pleurer entre les bras d'un autre Sauvage; quand voyla, que tout d'un coup, elle se vit éluee en [137] l'air par une vertu inconnue, par laquelle ses liens ayant esté relaschez au grand estonnement des ses gardes, elle fut transportée bien loin, & mise en lieu de seureté; d'où il luy fut facile d'aller par terre à l'endroit, où ils auoient mis leur Canot en reserve; elle s'y embarqua aussi-tost, & ioignit peu apres son mari & ses parents.

Le Pere à qui elle a fait tout ce recit, eût de la peine à la consoler sur la perte de cet innocent, qui estoit resté seul entre les mains des Iroquois; quoy qu'il luy dist que s'ils le faisoient mourir, ils luy procureroient une vie eternellement heureuse, puisqu'il estoit baptisé; que s'ils le conseruoient, il y auoit esperance de le retirer des mains de ces Barbares; puisque les armes du Roy les auoient obligés à venir [138] nous rechercher de paix, & qu'elle estoit concludé depuis ce temps là.

had only time to take his eldest son, aged eight, on his shoulders and flee, accompanied by a daughter of his who was large enough [136] to follow him. The mother, with a babe at her breast, fell a victim to those vultures.

This capture, insignificant although it was, still caused them to celebrate their victory for two days, while the poor captive was obliged, according to their barbarous custom, to sing with them for their entertainment.

After these first rejoicings hunger scattered them, compelling them to separate in all directions, in order the more easily to subsist by hunting.

Our captive, who found herself very tightly bound, was inconsolable over her misfortune and that of her child, whom she saw crying in the arms of another Savage,—when lo! all at once she found herself borne [137] aloft by an unknown power, by which her bonds were loosed, to the great astonishment of her guards; and she was carried to a great distance, and set down in a place of safety. Thence it was easy for her to go by land to the spot where they had left their Canoe, in which she immediately embarked, joining her husband and relatives soon after.

The Father to whom she gave this whole account had difficulty in consoling her over the loss of that innocent babe, left alone in the Iroquois' hands, although he told her that, if they killed it, they would procure it a life of eternal happiness, as it had been baptized; and if they spared its life, there was hope of recovering it from the hands of those Barbarians, since the King's arms had forced them to come [138] and ask us for peace, which had been concluded since the time of her capture.

## CHAPITRE XVIII.

DU RESTABLISSEMENT DES MISSIONS DES IRO-  
QUOIS.

LES expéditions militaires qui furent faites, l'année passée, dans le pays des Iroquois, Anniehronnons, y ont laissé tant de terreur, que ces Barbares font venus, cet Efté, nous solliciter de la paix, avec grand empressement, & même nous ont amené quelques-unes de leurs familles, pour servir d'otage, & se rendre caution de la fidélité de leurs compatriotes.

Ils représenterent entr'autres choses, que tous leurs desirs estoient d'avoir chez eux quelques-uns de [139] nos Peres pour cimenter la paix, & pour imiter ceux des leurs, qui pendant une année de detention à Quebec, avoient esté instruits, & dont dix-huit avoient reçu le saint Baptême.

Monsieur de Tracy, voyant à ses pieds ces barbares si humiliés, leur déclara qu'encore qu'il pût les ruiner entièrement, comme ils pouvoient bien le juger par la dernière destruction de leurs Bourgades, il avoit néanmoins la bonté de leur conserver leur terre, même leur donner les Peres qu'ils demandoient, afin que rien ne manquât à l'affermissement de la paix.

On jeta les yeux sur le Pere Jacques Fremin, & le Pere Jean Pierron pour les Missions d'Agné, & sur le Pere Jacques Bruyas pour celle d'Onneioiout; trois



## CHAPTER XVIII.

OF THE REESTABLISHMENT OF THE MISSIONS TO THE  
IROQUOIS.

THE military expeditions made, during the past year, into the country of the Anniehronnon Iroquois left such terror behind them that those Barbarians came this Summer to present us a most earnest petition for peace; and even brought some of their families to serve as hostages, and be answerable for their countrymen's good faith.

They declared, among other things, that all their desires were to have some of [139] our Fathers with them, to cement the peace, and to enable them to follow the example of those of their number who had received instruction during a year's detention at Quebec, where eighteen of them had been given holy Baptism.

Monsieur de Tracy, on seeing these barbarians thus humiliated at his feet, declared to them that, although it was in his power to bring them to utter ruin,—as they could well believe from the late destruction of their Villages,—yet he would have the goodness to spare their land, and even grant them the Fathers whom they demanded, in order that nothing might be wanting to confirm the peace.

Fathers Jacques Fremin and Jean Pierron were selected for the Agnié Missions, and Father Jacques Bruyas for that at Onneoïout; while three other Fathers [140] held themselves in entire readiness for

autres Peres se [140] tenans tous prêts pour celles d'Onnontae, d'Oïogoën & de Sonnontoïan, si tost que les deputés de ces nations, se feront rendus icy pour ce fuiet, ainsi qu'ils l'ont promis.

Les trois Peres fufdits ayant receu la benediction de Monsieur l'Euefque de Petrée, tousiours embrasé d'un zeile tout particulier, pour le falut des Iroquois, partirent de Quebec dans le mois de Iuillet dernier, avec les Ambassadeurs Anniehronnons, & Onneiochronnons, & s'estans rendus au fort de fainte Anne, à l'entrée du Lac Champelain, ils y apprirent qu'une troupe de cinquante à foixante Mahingans, Sau[ua]-ges, que nous appellons les Loups, estoient en embuscade dans le Lac, pour se ietter sur ces Ambassadeurs Iroquois, contre lesquels ils font en guerre.

[141] Ce fut un retardement fâcheux, à des personnes qui n'aspiroient qu'après ces cheres Bourgades, pour planter la Foy en ces terres des-ja arroufées du sang des premiers de nos Peres, qui y ont esté ou tourmentez cruellement, ou massacrés.

Ils furent donc arrestez plus d'un mois en ce dernier fort, pour donner temps aux ennemis de se diffiper: mais ce delay fut inutile; & il fallut s'exposer au danger euident, commençant ainsi cette Mission également perilleuse & laborieuse.

Nous n'auons encor rien appris de ce qui s'y est paffé; mais si Dieu donne sa benediction à ces entreprises, nous verrons renaître les Eglises Huronnes & Iroquoises, que nous auons cultiuées si longtemps, [142] & nous n'aurons qu'à aller recueillir les fruits des trauaux que nous auons employez pour l'instruction de ces pauvres barbares.

Ce font de nouuelles Missions, qui s'ouurent de tous

those at Onnontae, Oiogoën, and Sonnontouan, as soon as deputies from those nations should come with a similar request, as they had promised to do.

The three above-named Fathers, after receiving the blessing of Monsieur the Bishop of Petràea, who ever burns with extraordinary zeal for the Iroquois' salvation, set out from Quebec last July with the Anniehronnon and Onneiiochronnon Ambassadors. Upon reaching fort sainte Anne, at the mouth of Lake Champelain, they learned that a band of fifty or sixty Mahingans—Savages whom we call the Loups—were in ambush on the Lake for the purpose of attacking these Ambassadors of the Iroquois, with whom they were at war.

[141] A delay ensued, vexatious to those who were longing only for those dear Villages, in order to plant the Faith in that soil already sprinkled with the blood of our Fathers who first went thither, and who were either cruelly tortured or murdered there.

They lingered thus for more than a month at this last fort, to allow the enemy time to disperse; but this delay was of no avail, and they were forced to expose themselves to a manifest danger, entering in this manner upon that Mission, alike perilous and arduous.

We have yet learned nothing of what has occurred there; but, if God bless these undertakings, we shall see a new birth of the Huron and Iroquois Churches which we so long cultivated, [142] and we shall need only to go and reap the fruits of the labors which we have expended upon the instruction of those poor barbarians.

There are new Missions opening in all directions,—to the East, West, North, and South. We raise our

coftez, à l'Orient, à l'Occident, au Septentrion, au Midy. Nous leuons les mains au Ciel, afin qu'il nous enuoye du fecours, de ces grands cœurs, dignes de viure dans les trauaux; & d'y mourir, mefme au milieu des flammes, & des brafiers des Iroquois. C'est l'vnique attrait que ie prefente aux ames Apoftoliques; qu'elles viennent en ce bout du monde, y répandre leurs fueurs, & leur fang, pour le falut de tant d'ames abandonnées de tout fecours humain, depuis la creation du monde; & pour lefquelles toute-fois Iefus-Chrift a répandu fon [143] fang, & a donné fa vie, autant que pour les Grecs, & les Romains. Nous auons ces dernieres années, receu vn notable renfort de perfonnes choifies, dont les employs auroient efté affez confiderables en France; mais qui trouuent en Canada dans vne vie cachée, parmy les bois, les rochers, & les neiges; parmy la faim, le fatigues, & l'efpuisement de toutes leurs forces, plus de confolation en vn iour, qu'ils n'en auoient goufté toute leur vie. C'est vne douce ioye, dans vn heureux abandonnement prefque de toutes chofes, de penetrer le fens de ces paroles de l'Apoftre, *Mortui eftis, & vita ueftra abfcondita eft cum Chriſto, in Deo*. Vous menez vne vie mourante, dans cette vie cachée en Dieu, avec Iefus Chrift. C'est la rofée du Ciel que Dieu leur donne: Mais ie [144] ne puis me difpenfer de donner aduis à ceux que Iefus-Chrift trouuera dignes de cooperer au falut de tant d'ames par leurs charités, qu'il feroit fouhaitable que ces nouuelles Miſſions trouuaſſent quelques fecours. Ainſi fans quitter la France, on fe rendroit Miſſionnaire, au milieu d'un païs barbare, pour en faire vn païs chreſtien. *Fiat fiat.*

hands to Heaven, asking it to send us the succor for those noble hearts, worthy of a life of toil and of death therein, even amid the flames and firebrands of the Iroquois. That is the only allurements I hold out to Apostolic souls,—that they come to this end of the world to spend their sweat and their blood for the salvation of so many souls, bereft of all human succor from the creation of the world; souls for whom, nevertheless, Jesus Christ shed his [143] blood and gave his life, as well as for the Greeks and Romans. We have this year received a considerable reinforcement of select persons, whose occupations would have been of no mean order in France; but who find in Canada—in a life hidden amid woods, rocks, and snow; in hunger, fatigue, and complete physical exhaustion—more consolation in one day than they have tasted in all their lives before. It is a sweet joy, in a fortunate destitution of nearly all things, to penetrate the sense of these words of the Apostle: *Mortui estis, et vita vestra abscondita est cum Christo in Deo*,—"You lead a dying life, in this life which is, with Jesus Christ, hidden in God." It is dew from Heaven that God gives them. But I [144] cannot refrain from notifying those whom Jesus Christ shall find worthy of coöperating, by their almsgiving, in the saving of so many souls that it would be desirable for these new Missions to receive some aid. Thus one would, without leaving France, become a Missionary in the heart of a barbarous country, for transforming it into a christian land. *Fiat, fiat.*

## CHAPITRE DERNIER.

**A**VANT que de clore cette Relation, i'y ioindray vn recit tres veritable, & dont les tefmoignages font publics, qui m'a esté mis en main par M. Thomas Morel Prestre Miffionnaire, du Seminaire estably à Quebec par M<sup>r</sup> l'Euefque.

[145] RECIT DES MERUEILLES ARRIUÉES EN L'EGLISE  
DE SAINTE ANNE DU PETIT CAP, COSTE DE BEAU-  
PRAY, EN LA NOUUELLE FRANCE.

**C**E recit porte le nom de merueilles, & non de miracles, afin de ne contreuenir en rien aux ordres de la Sainte Eglise, qui deffend de qualifier ces choses extraordinaires, de ce nom de miracles, iufqu'à ce qu'elle en aye fait le iugement.

Comme Dieu a tousiours choisi quelques Eglises fpecialement entre les autres, où par l'interceffion de la fainte Vierge, des Anges & des Saints, il ouure largement le fein de fes misericordes, & fait quantité de miracles, qu'il n'opere pas ordinairement ailleurs. Il femble auffi qu'il a voulu choisir en [146] nos iours l'Eglise de fainte Anne, du petit Cap, pour en faire vn azile fauorable, & vn refuge affeuré aux Chreftiens de ce nouveau monde; & qu'il a mis entre les mains de cette fainte, vn threfor de graces, & de benedictions, qu'elle depart liberalement à ceux qui la reclament deuotement en ce lieu. C'est affeurement pour cette mefme fin, qu'il a imprimé dans les

## CHAPTER LAST.

BEFORE closing this Relation, I will add a very truthful narrative—the proofs of its authenticity are public—which was placed in my hands by Monsieur Thomas Morel, Mission Priest of the Seminary established at Quebec by Monseigneur the Bishop.<sup>5</sup>

[145] ACCOUNT OF THE WONDERS WROUGHT IN THE  
CHURCH OF SAINTE ANNE DU PETIT CAP,  
COSTE DE BEAUPRAY, IN NEW FRANCE.

THIS narrative bears the name of “wonders,” and not of “miracles,” in order not to transgress in the least the mandates of the Holy Church, which forbids us to designate such unusual occurrences by the name of miracles until it shall have passed judgment upon them.

As God has always made special choice of some Churches where, by the intercession of the blessed Virgin, the Angels, and the Saints, he opens wide the bosom of his tender mercies, and performs many miracles which he does not commonly perform elsewhere, it seems thus to have been his will to choose in [146] our time the Church of sainte Anne du petit Cap, in order to make of it a kindly asylum and an assured refuge for the Christians of this new world; and he seems to have placed in the hands of that saint a store of grace and blessings which she bestows freely upon those who devoutly invoke her aid in that place.

cœurs vne deuotion finguliere, & vne confiance extraordinaire en la protection de cette grande fainte; ce qui fait que les peuples y recourent dans tous leurs befoins, & qu'ils en reçoient des secours tres signalés, & tres extraordinaires; comme nous le voyons dans les merueilles qui s'y font operées depuis fix ans. Ce n'est pas mon deffein de les rapporter icy toutes, mais feulement [147] quelques vnes des plus confiderables, pour fatisfaire à la pieté des perfonnes qui l'ont fouhaitté de moy. Je le fais d'autant plus volontiers, qu'ayant eſté tefmoin oculaire, ou tres bien informé de ces chofes, ie les diray avec plus de certitude.

## I

En l'année 1662. Marie Eſter Ramage,agée de 45. ans, femme d'Elie Godin, de la Paroiſſe de ſainte Anne du petit Cap, eſtant demeurée depuis dix huit mois, toute courbée, en forte qu'elle ne pouuoit aucunement ſe redreſſer, & qu'elle eſtoit obligée de ſe traifner, comme elle pouuoit, avec ſon baſton, ſans eſperance de pouuoir iamais recouurer par les remedes humains ſa ſanté; ſe fouuint de ce que ſon mary luy auoit dit; qu'en ſa [148] prefence, Louis Guymond, de la meſme Paroiſſe, auoit eſté ſoudainement gueri d'une grande douleur de reins, en mettant par deuotion trois pierres, aux fondements de l'Eglife de ſainte Anne, que l'on commençoit de baſtir. Alors elle reclama la Sainte, la priant de faire ſur elle vn miracle, comme elle auoit fait ſur cet homme: à meſme temps, ſ'oubliant de ſon baſton, qui diſparut, elle ſe trouua ſur ſes pieds toute droite, marchant avec autant de facilité qu'elle euſt iamais fait; &



To promote this same end, undoubtedly, he has filled people's hearts with a singular devotion, and an extraordinary trust in the protection of that great saint; and consequently the people have recourse to her in all their needs, and receive from her very signal and unusual succor,—as we see in the wonders wrought there during the past six years. It is not my purpose to relate all of them here, but only [147] some of the more important ones, in order to satisfy the piety of those who desired this from me. I do it the more willingly, and shall relate them with the more certainty, since I was an eye-witness of these occurrences, or very well informed concerning them.

## I.

In the year 1662, Marie Ester Ramage, aged 45 years, wife of Elie Godin<sup>6</sup> of the Parish of sainte Anne du petit Cap,—after being for eighteen months all bent so that she could by no means straighten herself again, and was obliged to drag herself around as she could with her cane,—hopeless of ever recovering her health by human remedies, remembered that her husband had told her that in his [148] presence Louis Guymond, of the same Parish, had been suddenly cured of a severe pain in the loins, by laying, in a spirit of devotion, three of the foundation-stones of saint Anne's Church, the building of which had been begun. Thereupon she invoked the Saint's assistance, praying her to work a miracle in her as she had done in that man. At that very time,—forgetting her cane, which disappeared,—she found herself quite erect on her feet, walking as easily as she had ever done. Quite astounded by so sudden a change, she began to return thanks to saint

toute estonnée d'un changement si subit, elle commence à rendre graces à sainte Anne, du bien fait qu'elle venoit de recevoir; & du depuis elle est restée en parfaite santé. Ce miracle a beaucoup servi à confirmer dans la foy toute cette famille, qui avoit long [149] temps vescu dans la religion prétendue réformée.

## II.

En la même année, le 26. de Juillet, Feste de la glorieuse sainte Anne, Nicolas Droüin, âgé de 14. ans, fils de Robert Droüin, de la Paroisse du Chateau Riché, coste de Beaupray, étant affligé du mal caduc, qui le mettoit souvent en danger de perir, ou par le feu, ou dans les eaux, tombant comme mort au lieu où il s'en trouvoit surpris, se vöia à sainte Anne, & commença une neuvaine en son honneur, suivant le conseil que ie luy en donnay, & à ses parents, qui me le demandoient; & par ce moyen il recouvra sa santé; & étant du depuis parfaitement guéri de son infirmité, il continuë tous les ans, avec ses parents, de rendre ses [150] actions de graces à sainte Anne, le jour de sa Feste, en son Eglise du petit Cap.

## III.

L'année 1664 Margueritte Bire, femme de Mathurin Roy, habitant de Quebec, s'étant rompu une jambe, & les os diuisez en quatre, n'ayans peu estre reunis; elle estoit demeurée estropiée depuis huit mois, sans pouvoir aucunement marcher, & sans esperance de le pouvoir aucunement à l'advenir; car tel estoit le sentiment des Chirurgiens. C'est ce qui l'obligea de recourir à Dieu, avec confiance, par l'intercession de

Anne for the benefit she had just received; and since then she has remained in perfect health. This miracle helped greatly to confirm in the faith all that family, which had long [149] lived in the pretended reformed religion.

## II.

In the same year, on the 26th of July, the Festival of the glorious saint Anne, Nicolas Drouin, aged 14 years, son of Robert Drouin of the Parish of Chasteau Riché, coste de Beaupray, being afflicted with the falling sickness, which often put him in danger of perishing either by fire or by water—falling, as he did, like one dead, wherever he was taken with an attack,—dedicated himself to saint Anne, and began a novena in her honor, following the advice I had given him, as well as to his parents who consulted me. By this means he recovered his health; and remaining since then completely cured of his disease, he continues yearly, with his parents, to render his [150] thanksgivings to saint Anne on the day of her Festival, in her Church at petit Cap.

## III.

In the year 1664, Margueritte Bire, wife of Mathurin Roy, a resident of Quebec, having broken a leg,—the bones of which were fractured in four places, and could not be reunited,—was left a cripple for eight months without being able to walk a step, and with no hope of doing so in the future, such being the opinion of the Surgeons. She was thus constrained to have recourse to God, doing so with confidence, through the intercession of saint Anne. To that end she began a novena, made a general confession, and,—having taken a vow to visit yearly a

fainte Anne: Elle commença pour cét effet vne neuf-uaine, se confessa generally, & ayant fait vœu de visiter tous les ans vne Eglise ou Chapelle dediée en l'honneur [151] de sainte Anne, elle se fit porter le iour de sa Feste en son Eglise du petit Cap; où assistant à la Messe, elle se sentit fortifiée au temps de l'Eleuation; & en suite quand il fallut aller à la sainte Communion, elle quitta ses potences, marchant vers l'Autel: & comme le peuple la vouloit soutenir, elle dit, j'iray bien toute seule, la bonne Sainte m'a fortifiée & fait miracle sur moy, graces à Dieu; il y a huit mois que ie n'en auois autant fait. Depuis ce temps-là elle ne s'est plus seruie de potences, & a pû librement vaquer à son ménage, & elle continuë tous les ans de rendre son vœu à Sainte Anne.

## IV.

Elie Godin âgé de cinquante ans, de la Parroisse de sainte Anne, estant malade d'une hydropisie [152] formée, à laquelle les remedes ne pouuoient apporter aucun soulagement, pensoit à se disposer à la mort, & me fit appeller, pour luy donner le saint Viatique: alors ie luy dy, qu'il eust recours à la sainte Vierge, & à sainte Anne; & apres l'auoir disposé, ie m'en allay à l'Eglise, dire la sainte Messe à son intention; d'où reuenant pour le communier, il me dit d'un visage ferain: Monsieur, ie suis guery, permettez moy de me leuer; pendant que vous estiez à l'Eglise, comme ie disois mon Chapelet, ie me suis doucement endormy, & i'ay veu pendant mon sommeil, deux venerables Dames, qui se sont approchées de moy, & dont l'une tenoit en sa main vne boëtte, qu'elle a ouuerte, où i'ay veu dedans un chemin fort long, &

Church or Chapel dedicated in honor [151] of saint Anne—had herself carried, on the day of the latter's Festival, to her Church at petit Cap. There, being present at Mass, she felt herself strengthened at the moment of the Elevation; and then, when the time came to go to holy Communion, she laid aside her crutches and walked to the Altar. When the people desired to support her, she said: "I shall go very well alone; the good Saint has strengthened me and wrought a miracle in me, thanks be to God. For eight months I had not walked so far." From that time she has ceased to use crutches, and has been able to attend to her household work without hindrance; while, every year, she continues to pay her vows to Saint Anne.

## IV.

Elie Godin, fifty years of age, of the Parish of sainte Anne, being ill of the dropsy [152] in an advanced stage, for which the usual remedies could afford him no relief, thought he would prepare for death, and had me called to give him the holy Viaticum. Then I told him to have recourse to the blessed Virgin and to saint Anne; and after preparing him to die, I went away to the Church to say holy Mass for him. Upon my returning thence to give him communion, he said to me with a serene countenance: "Monsieur, I am cured; permit me to rise. While you were at Church, as I was saying my Rosary, I fell into a sweet sleep, in which I saw two venerable Ladies, who approached me. One of them held in her hand a box, which she opened, and in which I saw a road, very long and very narrow, [153] leading to Heaven. At that sight I felt my heart

fort estroit, [153] qui conduisoit au Ciel: à cette veüe ie me fuis trouué tout rempli de consolation, & tout soulagé de mon mal. En effet apres la sainte Communion, il rend graces à Dieu, se leue, s'en va à l'Eglise, & auant que d'auoir acheué sa neufuaine, il fut en estat de trauailler, comme auant sa maladie.

## V.

Iean Adam, âgé de 23. ans, de Brinon l'Archeuesque, petite ville au Diocese de Sens, le 24. de Mars 1665. se sentit tout en vn instant, comme frappé de deux coups d'alênes, dans les deux yeux, ne voyant plus que fort peu; & dans quelques iours deuint entierement aueugle, & demeura en cét estat iusques au mois de Iuin, où il fit vœu de dire neuf fois son Rosaire en l'honneur de sainte Anne, d'aller [154] visiter son Eglise du petit Cap: Il fit encore vn pareil vœu à Nôtre Dame de Lorette en Italie; apres quoy il fut conduit à sainte Anne, où le Prestre, disant apres la Messe l'Euangile de sainte Anne sur luy, il vit par trois diuerses fois fort distinctement, mais d'une veüe seulement passagere & momentanée, en forte toutefois qu'il pût aisement discerner la couleur des ornemens qu'il n'auoit iamais veus, & se sentit poussé d'une viue esperâce, que trois iours apres, qui estoit la fin de sa neufuaine, il recouurerait entierement la veüe; ce qu'il declara hautement, & ce qui arriua, comme il l'auoit dit: car le troisieme iour, lors qu'on disoit pour luy la Messe en l'Eglise du College des Reuerends Peres de la Compagnie de Iesus à Quebec, il sentit [155] comme si on luy eust donné derechef deux coups d'alêne, dans les deux yeux, qui ietterent quelques gouttes d'eau, & en fuitte

overflow with consolation, and I was entirely relieved of my suffering." As a matter of fact, after holy Communion he returned thanks to God, rose, and went to the Church; and, before completing his novena, he was in a condition to work the same as before his illness.

## v.

Jean Adam, 23 years of age, of Brinon l'Archevesque, a small town in the Diocese of Sens, on the 24th of March, 1665, suddenly felt as if he had been struck in each eye by a bodkin, after which he saw only very slightly, and became in a few days wholly blind. He remained in that condition until the month of June, when he made a vow to say his Rosary nine times in honor of saint Anne, and to go [154] to visit her Church at petit Cap. A like vow also he made to Our Lady of Lorette in Italy, after which he was conducted to saint Anne's. There, while the Priest recited the Gospel of that saint over him after Mass, he saw three times very distinctly, but with a vision only temporary and instantaneous, yet sufficient for him to distinguish easily the color of the ornaments, which he had never seen; and he felt inspired with a strong hope that on the third day thereafter, which was the last of his novena, he would recover his sight entirely. He made open declaration of all this, and the result was as he had predicted; for on the third day, while Mass was being said for him in the College Church of the Reverend Fathers of the Society of Jesus at Quebec, he felt [155] as if some one had again sharply struck his eyes, which shed some drops of water; and then, at the Elevation, he saw the sacred Host in the Priest's

il apperçut à l'Eleuation, la fainte Hoftie, entre les mains du Prestre; & du depuis il a l'vfage de la veuë plus parfait, qu'il ne l'auoit eu auant cét accident.

## VI.

En l'année 1667. le 29. de Iuin, Iean Pradere, âgé de 22. ans, de la ville & Archeuefché de Thouloufe, foldat du Regiment de Carignan, eftant frappé de deux infirmitéz, dont l'une eftoit mortelle, & l'autre incurable, eut pendant une nuit un fentiment extraordinaire, & entendit une voix qui luy dit, que s'il plaifoit à Dieu luy donner la fanté, ce feroit un grand bien pour luy, de fe donner pour toute fa vie [156] au feruice des malades de l'Hofpital, où il eftoit pour lors; il y confent volontiers, & demeure dans une ferme efpérance qu'il gueriroit, nonobftant une apoftume qu'il auoit dans l'estomac, qui luy caufoit un hocquet, qui ne prefageoit qu'une mort prompte & affeurée. En effet on luy donna l'Extreme-onction, iugeant qu'il alloit bien toft mourir: Dieu neantmoins le deliura de ce premier danger, en peu de temps; mais pour le fecond, on luy declara qu'il n'y auoit aucuns remedes humains à faire, & qu'il falloit auoir recours à Dieu, qui feul le pouuoit guerir. Car il auoit perdu l'vfage, & le fentiment d'une iambe depuis fix mois; en forte qu'il ne fentoit ny les coups dont il la frappoit, ny les incifions qu'il y [157] faisoit, en fe pansant foy-mefme, non plus que si elle eust esté morte. Se voyant en cét estat, fans rien diminuer de fa confiance, il prend refolution d'aller à fainte Anne du petit Cap, à fix lieuës de Quebec, pour y faire une neufuaine, & obtenir par l'interceffion de cette glorieufe Sainte, la fanté qu'il efperoit.



hands. He has since enjoyed better eyesight than before that occurrence.<sup>7</sup>

## VI.

In the year 1667, on the 29th of June, Jean Pradere, aged 22 years, of the city and Archbishopric of Toulouse, a soldier in the Regiment of Carignan,—being afflicted with two infirmities, one of which was mortal, and the other incurable,—had an extraordinary feeling throughout one night; and heard a voice which said to him that, if it pleased God to give him his health, it would be a very good thing for him to devote himself for the rest of his life [156] to the service of the patients in the Hospital where he then was. He readily consented to this, and was left with a firm hope of recovery, despite an aposteme in his stomach that caused him to hiccough in a manner ominous of a prompt and sure death. Indeed, he was given Extreme unction, in the belief that he would die soon. Nevertheless, God delivered him in a short time from this first danger; but for the second he was told there were no human remedies and he must have recourse to God, who alone could cure him. For he had, six months before, lost the use of, and all sensation in, one leg, so that he felt neither the blows he struck it, nor cuts which he [157] made in it when dressing it himself, any more than if it had been dead. Seeing himself in that condition, without losing any of his trust he determined to go to saint Anne's at petit Cap, six leagues from Quebec, and there perform a novena, and recover his hoped-for health by the intercession of that glorious Saint. Accordingly he began his novena and his prayers, suffering great spiritual temptations and pains during

Il commence donc sa neuvaine & ses prières, souffre de grandes tentations & peines d'esprit, pendant les premiers iours, iusques au cinquième, qui estoit la feste des glorieux Apostres saint Pierre & saint Paul; auquel iour estant au pied de l'Autel de sainte Anne, il sentit en sa jambe de tres-grandes douleurs, & notamment tous les coups dont il l'auoit frappée, pendant qu'elle estoit insensible; en fuite il se laissa aller comme à vn [158] doux sommeil; dont reuenant à foy, il se sentit plein d'une extreme consolation, & il apperceut sur sa jambe une fueur dont elle estoit trempée, & de là s'exhaloit une odeur si suauie, qu'il n'auoit iamais rien senti de pareil. Aussi-tost après il voit sa jambe sans aucune humidité, & aussi parfaitement restablie, que s'il n'y auoit iamais eu de mal. Il rend graces à Dieu, & à sainte Anne, de la faueur qu'il venoit de receuoir par son intercession; il quitte ses potences, & marche maintenant avec autant de facilité, qu'il ait iamais marché, non sans l'admiration de ceux qui connoissoient son incommodité, & iugeoient qu'il estoit aussi difficile de le guerir, que de resusciter un mort; mais l'un & l'autre est facile à Dieu à qui rien n'est impossible.

[159] Outre les merueilles que ie viens de rapporter, il y en a beaucoup d'autres, dont i'ay connoissance, & que ie touche seulement en general, disant que grand nombre de personnes s'estant vouées à sainte Anne, ont esté secouruës miraculeusement; les unes ayant euité la mort, le Canot s'estant re[n]-uerfé sur eux; les autres ayans fait naufrage dans des Chaloupes, ceux-cy & ceux là se voyans reduits dans un extreme peril de la vie; d'autres ont guerri

the first days, until the fifth,— which was the festival of the glorious Apostles, saint Peter and saint Paul,— when, as he was at the foot of saint Anne's Altar, he felt in his leg very severe pains, and especially all the blows he had struck it during its insensibility. Thereupon he sank, as it were, into a [158] sweet sleep; upon awaking therefrom, he felt extremely comfortable, and discovered a perspiration on his leg, bathing it and exhaling an odor so sweet that he had never smelt anything like it. Immediately afterward, he saw his leg entirely free from moisture, and as completely restored as if it had never been affected. Rendering thanks to God and to saint Anne for the boon he had just received through the latter's intercession, he laid aside his crutches, and now walks as easily as ever—to the astonishment of those who knew his disease, and who deemed it as difficult to cure him as to revive a dead man. But both are easy for God, to whom nothing is impossible.

[159] Besides the marvels I have just related, there are numerous others known to me, to which I merely allude in general. I can say that many persons, on dedicating themselves to saint Anne, have been miraculously succored,—some escaping death when their Canoe was overturned upon them, others being wrecked in Shallops, in both cases finding themselves confronted by imminent peril of death. Still others have been cured of divers diseases, in which human remedies were powerless. Women with child have experienced extraordinary succor in dangerous deliveries; and children afflicted with grievous ruptures have been cured. Many find in that place relief in

de diuerſes maladies, où les remedes humains eſtoient impuiſſants. Les femmes enceintes ont experimenté des ſecours extraordinaires dans des couches dange-reuſes; les enfans affligez de faſcheuſes deſcentes, ont eſté gueris. Pluſieurs trouuent en ce lieu ſou-lagement en leurs infirmitéz, y reclamant ſainte Anne avec deuotion [160] & confiance. Ce qui me paroît neantmoins de plus conſiderable parmy toutes ces faueurs, ce ſont les graces tres puiſſantes que Dieu a donnés par l'interceſſion de cette ſainte, à pluſieurs pecheurs pour leur conuerſion à vne meil-leure vie. Ayant depuis cinq ou ſix ans fait les fonctions curiales en cette Eglife, i'en ay connu pluſieurs à qui ce bonheur eſt arriué; Mais ces faueurs ſe paſſans entre Dieu & l'ame au ſecret du cœur, elles ne ſe connoiſtront bien que dans l'eternité.

De ſi heureux commencemens nous font eſperer, que Dieu par l'interceſſion de ſainte Anne, comblera en ce ſaint lieu de mille benedictions, tout ce nouveau païs. Plaife à ſa bonté que nos pechez n'en arreſtent pas le cours.

FIN.

their infirmities, when they invoke saint Anne's assistance devoutly [160] and trustfully. But what seems to me most noteworthy among all these favors is the very efficient grace that God has given, through this saint's intercession, to many sinners for their conversion to a better life. Having for five or six years discharged the vicarial functions in that Church, I have known many whom this good fortune befell; but, as such favors pass between God and the soul in the secrecy of the breast, they will only be made known in eternity.

Such happy beginnings make us hope that God will, through saint Anne's intercession, crown with a thousand blessings, on this sacred spot, all this new country. May it please his goodness not to let our sins arrest their course.

END.

Lettre de la Reverende Mere S<sup>u</sup>perieure  
des Religieuses Hospitalieres de  
Kebec en la Nouvelle France.  
Du 20. Octobre 1667.

Letter from the Reverend Mother  
Superior of the Hospital Nuns  
of Kebec in New France.  
October 20, 1667.

[3] Lettre de la Reverende Mere Superieure des Religieuses Hospitalieres de Kebec en la Nouvelle France. Du 20 Octobre 1667.

*A Monsieur \* \* \* Bourgeois de Paris.*

MONSIEVR,  
Nostre Seigneur foit la recompense eternelle de toutes vos charitez. Les premiers vaisseaux ne nous ayant point apporté de vos nouvelles, nous en estions toutes fort [4] en peine; nous ne sçauions à quoy attribuer ce silence, veu que personne ne nous mandoit qu'il pût estre caufé par l'accident que nous craignons le plus, mais par la grace de Dieu, les derniers vaisseaux nous ont tiré d'inquietude: Nous auons receu vos Lettres avec vne joye d'autant plus grande que nous les fouhaittiõs depuis long-temps; Nous auons aussi receu les effets continuels de vostre Charité; Je vous en rend mil actions de graces en mon particulier, & par ma plume mes chers Sœurs & nos pauvres malades vous en remercient tres-humblement, il ne tiendra ny à eux ny à nous que vous ne foyez bien haut dans le Ciel. Si nous pouuions vous témoigner nostre gratitude par quelque autre moyen plus efficace que nos prieres, nous ne perdriõs point d'occasion de vous la faire connoître. Nostre [5] Hospital a esté durant toute cette année remply de malades à l'ordinaire, fans ceux qui sont suruenus extraordinairement, ie croy que s'il estoit plus grand, nous en aurions encore dauantage: Vous sçaez,



[3] Letter from the Reverend Mother Superior  
of the Hospital Nuns of Kebec in  
New France. October 20, 1667.

*To Monsieur \* \* \*, Citizen of Paris.*

M ONSIEUR,  
May Our Lord be the eternal reward for  
all your deeds of charity. When the first  
vessels failed to bring us word from you, we were  
all extremely [4] anxious. We knew not to what to  
attribute such silence, as no one had told us that it  
could have been caused by the misfortune we most  
feared; but, by the grace of God, the latest vessels  
relieved us of anxiety. We received your Letters  
with a joy all the greater from our having long ex-  
pected them. We have also received the unfailing  
evidences of your Charity, for which I render you a  
thousand thanks for myself, while by my pen my dear  
Sisters and our poor patients thank you most hum-  
bly. It will be neither their fault nor ours if you  
have not a very high place in Heaven. If we could  
testify our gratitude to you by some other means  
more effective than our prayers, we would lose no  
opportunity to prove to you our thankfulness. Our  
[5] Hospital has been, during this entire year, full of  
regular patients, to say nothing of those who came  
unexpectedly and out of the usual course. I believe  
if it were larger we would have still more. You  
know, Monsieur, that we have a fund only for defray-

Monfieur, que nous n'auons du fond que pour défrayer vn fort petit nombre de Pauures, & nous en auons ordinairement cinq ou fix fois plus; le Canada n'est plus comme il estoit, il se peuple beaucoup, & en mefme temps le nombre des malades s'augmente: Nous aurions befoin d'une plus grande maifon: Car outre que nous n'auons point de place pour loger tant de perfonnes, nous ne pouuons les feruir comme nous defirons. Le dernier nauire feul nous aourny vingt-quatre hommes & feize filles malades, fans ceux des autres vaiſſeaux qui eſtoiēt dés-jà arriuez, & ceux du Païs qui [6] viennent tous les jours, nous les receuons tous du mieux que nous pouuons: mais nous ne ferons point en eſtat d'augmenter noſtre baſtiment que nous n'ayons vn fond plus conſiderable pour nourrir les Pauures: Car à la referue des Charitez que vous nous procurez, nous n'en rereuons aucune; C'eſt de quoy i'ay ſouuent entretenu Monſieur l'Intendant, qui admire la perfeuerance de voſtre bonté pour cette maifon; Nous ſommes tout à fait heureuſes de le poſſeder icy, le Roy ne pouuoit pas nous enuoyer vne perſonne plus capable, & qui eût plus d'affection pour noſtre Hoſpital: il eſt fort perſuadé auſſi bien que toutes les perſonnes de condition qui ſont en ce Païs, que c'eſt la choſe la plus vtile que l'on pouuoit faire en Canada, que d'y eſtablir vn lieu pour le ſoulagement des Pauures [7] malades, ils en ſont vne experience continuelle tant pour les ſoldats que pour toute autre forte de perſonnes, & quelquefois meſme des Officiers qui ne trouuent point ailleurs la commodité d'eſtre aſſiſtez dans leurs maladies, s'eſtiment bien-heureux de rencontrer dans noſtre maifon tous les ſecours qu'ils peuuent ſouhaiter; Car par la grace

ing the expenses of a very few Poor people, and we commonly have five or six times as many. Canada is no longer as it used to be: its population is greatly increasing, and meanwhile the number of patients grows. We really need a larger house; for, besides our lack of room to lodge so many people, we cannot serve them as we desire. The latest ship alone brought us twenty-four men and sixteen girls as patients,—in addition to those from the other vessels that had already arrived, and those from this Country itself, who [6] come daily. We receive them all as best we can, but we shall be unable to enlarge our building until we have a more ample fund for maintaining the Poor; for, except the Charitable offerings you obtain for us, we receive none. I have often talked on this subject with Monsieur the Intendant, who admires the perseverance with which you continue your benefactions toward this house. We are altogether fortunate in having him here; the King could not have sent us a more capable person or one more warmly interested in our Hospital. He is strongly persuaded, as are all persons of quality in this Country, that the most useful thing one could have done in Canada was to establish a place for the relief of Poor [7] sick people. They are constantly learning this by experience,—in the case both of the soldiers and of people of every other condition; and sometimes even in the case of the Officers who, not finding elsewhere facilities for attendance during their illness, count themselves fortunate to find in our house all the succor they could desire,—for, by the grace of Our Lord, we try not to refuse our services to any one. We witness results from this

de Nostre Seigneur, nous tâchons de ne refuser nos seruices à personne, nous en voyons des effets si peu attendus, au moins pour le salut des ames, que cela nous fait ambitionner de n'espargner ny nos biens si nous en auions, ny nos soins & nos trauaux pour le foulagement de tout le monde: il ne meurt ou ne fort aucun de nostre Hospital sans donner des preuues d'une veritable conuerfion; il est arriué dans le dernier vaisseau vn Huguenot malade, [8] qu'un chacun tenoit pour le plus obstiné du monde dans son erreur, cependant sa maladie l'obligea de se faire apporter chez nous, où il ne fut pas trois jours sans faire abjuration de son Herefie; son mal s'augmentant, il demanda avec instance les derniers Sacremens, & après auoir receu le Saint Viatique, Monsieur du Douyt tres-digne Ecclesiastique du Seminaire de Monseigneur nostre Euesque luy ayant dit qu'il falloit remercier Dieu des grandes misericordes qu'il en auoit receu, il respondit, qu'il en auoit tant de reconnoissance qu'il n'en pouuoit contenir sa joye, que c'étoit la Sainte Vierge qui luy auoit procuré la grace de se conuertir, parce que tout Huguenot qu'il estoit, il l'auoit toûjours honorée & estimée, & puis produisit des actes de foy & d'amour avec un [9] zele & une ferueur si extraordinaire, que cela a fait juger qu'il y auoit quelque chose de bien particulier dans cette Conuerfion, il mourut deux jours après dans les sentimens d'un veritable penitent: il se passe bien des choses considerables dans nostre pauvre maison qui feroient de gros volumes: mais il suffit qu'elles soient escrites dans le Liure de Vie. Nous jouïssons presentement d'une paix entiere avec les Iroquois, Dieu referuoit l'accomplissement de cette grande affaire au courage de Monsieur de Tracy, & de Monsieur le

course so little expected,—at least, in regard to the saving of souls,—that we feel an ambition to begrudge neither our goods, if we had any, nor our cares and labors, for the relief of every one. No one dies in our Hospital, or leaves it, without giving proofs of a genuine conversion. There arrived in the latest vessel a sick Huguenot, [8] whom all regarded as the most obstinate man on earth in his error. Nevertheless, his disease compelling him to have himself brought to our house, he had not passed three days there before he abjured his Heresy. His ailment increasing, he earnestly requested his last Sacraments; and, after receiving the Holy Viaticum, and being told by Monsieur du Douyt—a most worthy Ecclesiastic of the Seminary of Monseigneur our Bishop—that he ought to thank God for the great mercies which he had received at his hands, he replied that his gratitude was such that he could not contain his joy. He added that it was the Blessed Virgin who had procured him the grace of conversion, because, Huguenot though he was, he had ever honored and esteemed her. Then he offered prayers of faith and love, with a [9] zeal and fervor so extraordinary as to give rise to the opinion that there was something very singular in that Conversion. Two days later, he died with the feelings of a true penitent. Many remarkable things occur in our poor house, which would fill large volumes; but it suffices that they are written in the Book of Life. We enjoy at present perfect peace with the Iroquois, God having reserved the consummation of that great work for the courage of Monsieur de Tracy and Monsieur the Governor, who spared no pains to procure this blessing for the whole Country—for which we shall

Gouverneur, qui n'ont rien espargné pour procurer ce bonheur à tout le Païs, nous leur en ferons eternellement redevables; C'est le moyen d'ouurir la porte de l'Evangile à toutes les Nations Superieures, vous en verrez les belles esperances dans la Relation [10] qu'on enuoye en France, c'est pourquoy ie ne vous en entretiens pas, ie me contenteray de vous dire, que le Canada est tout à fait changé depuis que ces Messieurs y font. Nous autres qui l'auons veu dans les commencemens, ne le reconnoissons presque plus. Je continuë de vous enuoyer le memoire de nos plus pressantes necessitez, ie vous prie de faire vostre possible auprès des personnes charitables qui se ioignent avec vous pour nous secourir, afin que nous ayons tout ce que nous y demandons, & mesme plus si vous pouuez, parce que nous l'auons fait le plus court que nous auons pû, & puis toutes choses nous manquent: ie vous recommande sur tout de la toille ou des draps faits, & des seruiettes avec de la vaiffelle. Vous voyez, Monsieur, avec quelle confiance ie vous découure [11] nos besoins, mais Nostre Seigneur vous ayant donné vn cœur de pere pour nous, nous agissons pareillement avec vous d'une filiale cordialité, qui me fait dire que ie suis de tout mon cœur,

MONSIEVR,

Vostre tres-humble & tres-obeïssante  
seruante en Nostre Seigneur, Sœur  
Marie de S. Bonauenture de IESVS  
Superieure indigne.

*De l'Hosfel-Dieu de Kebec,  
le 20. Octobre 1667.*

[12] *Messieurs et Dames qui auront la bonté de faire  
quelques charitez & aumosnes des Drogues & autres choses*

be ever indebted to them. It furnishes the means of opening the door of the Gospel to all the Upper Nations. Our fair hopes in this matter you will see in the Relation [10] that is sent to France; therefore I do not speak of them to you, but will content myself with assuring you that Canada is utterly changed since the arrival of those Gentlemen; we who saw it in the beginning hardly know it any longer. I continue to send you the list of our more pressing needs, and beg you to do your utmost with the benevolent persons who join with you for our relief, in order that we may have all that we ask,—and even more, if you can effect that; because we have made the list as short as we could, and, moreover, we are in want of everything. Especially do I urge upon you our need of linen, of ready-made sheets and napkins, together with plates and dishes. You see, Monsieur, with what trust I reveal to you [11] our needs; but Our Lord having given you a father's heart for us, we likewise cherish toward you a filial cordiality which makes me style myself, with all my heart,

MONSIEUR,

Your very humble and obedient  
servant in Our Lord, Sister  
Marie de St. Bonaventure de  
JESUS, unworthy Superior.

*Hostel-Dieu of Kebec,  
October 20, 1667.*

[12] *Gentlemen and Ladies kindly disposed to give, in the cause of charity, such Drugs and other articles as are specified in the following List, are requested to send them to the house of Monsieur Cramoisy, Printer in ordinary to the King, Citizen of Paris, residing in rue St. Jacques;*

*specifiées au Memoire cy-après escrit, sont priez de les enuoyer chez Monsieur Cramoisy Imprimeur ordinaire du Roy, Bourgeois de Paris, demeurant rue S. Iacques, ou de l'en faire auertir, & il ne manquera de les enuoyer querir.*

[13] MEMOIRE DE CE QVI EST NECESSAIRE POUR L'HOSPITAL DE KEBEC DE LA NOUUELLE FRANCE, POUR LEUR POUVOIR ESTRE ENUOYEZ AU MOIS DE FEURIER & MARS 1668. AU PLUS TARD.

**S**IX liures de Séné.

Trente liures de bonne Therebentine.

Quatre liures de Manne.

Quatre liures de Theriaque fine.

Vne liure de Canelle.

Vne liure de Giroffe.

Six liures de Poivre.

Vne liure de Poivre long.

Vne liure de Muscade.

Onguent Martiatum.

Onguent Diuin.

Onguent Manus Dei.

Cire Blanche pour des Onguents.

Cire Jaune pour des Onguents.

Du Sucre.

De la Cassonnade pour les compositions & les Sirops.

De la toille pour faire des Draps, des Chemises & Seruiettes, ou,

Du linge tout fait.

Vne douzaine d'Afsiettes d'Eslain.

[14] Deux douzaines de Saufsieres d'Eslain.

Six Douzaines de Cuillieres d'Eslain.

Six Chopines d'Eslain.



*or to notify him of their gifts, and he will not fail to send for them.*

[13] LIST OF ARTICLES NEEDED BY THE HOSPITAL AT  
KEBEC IN NEW FRANCE, AND TO BE SENT TO  
IT IN THE MONTHS OF FEBRUARY AND  
MARCH, 1668, AT THE LATEST.

SIX livres of Senna.

Thirty livres of good Turpentine.

Four livres of Manna.

Four livres of fine Theriac.

One livre of Cinnamon.

One livre of Cloves.

Six livres of Pepper.

One livre of long Pepper.

One livre of Nutmegs.

Ointment — Martiatum.

Ointment — Divinum.

Ointment — Manus Dei.<sup>8</sup>

White Wax for Ointments.

Yellow Wax for Ointments.

Sugar.

Coarse Sugar for mixtures and Syrups.

Linen for making Sheets, Shirts, and Napkins, or

Linen all made up.

One dozen Tin Plates.

[14] Two dozen Tin Sauce-dishes.

Six Dozen Tin Spoons.

Six Tin Chopine measures.

White thread for sewing.

Two dozen Combs for the sick.

Six coarse horn Combs.

Two Reams of fine Paper.

- Du fil blanc à coudre.*  
*Deux douzaines de Peignes pour les malades.*  
*Six Peignes de cornes pour démesler.*  
*Deux Rames de Papier fin.*  
*Vne Rame de Papier broüillart.*  
*Des Cierges pour l'Autel.*  
*Six Bouquets de fleur pour l'Hyuer.*  
*Deux Tableaux dorez.*  
*Vn petit Reposoir de bois doré pour exposer le tres-saint Sacrement.*  
*Six bons Cousteaux de Cuisine.*  
*De petites & grandes Lardoires.*  
*Boettes de Confitures seiches pour les Pauures malades.*  
*Deux peaux de Chien Marin.*  
*Des cordes de boyaux pour vn Tour.*  
*Des Chappelets.*  
*Des Espingues pour les malades.*  
*De la cire d'Espagne.*  
*Des Plumes.*  
*Vne Rame de Papier fin assez grand.*  
*Des petits Liures de Deuotion.*

*One Ream of blotting Paper.*

*Tapers for the Altar.*

*Six Bouquets of flowers for Winter.*

*Two gilded Pictures.*

*A small gilded wooden Altar for displaying the most holy Sacrament.*

*Six good Kitchen Knives.*

*Small and large Larding-pins.*

*Boxes of dry Preserves for the Poor patients.*

*Two Sealskins.*

*Cat-gut cords for a Revolving-box.*

*Rosaries.*

*Pins for the patients.*

*Spanish wax.*

*Pens.*

*One Ream of moderately large fine Paper.*

*Small Books of Devotion.*



## CXXII—CXXIII

### MISCELLANEOUS DOCUMENTS, 1668

CXXII.—Lettre du R. P. Jacques Bruyas. La mission de St. Francois Xavier chez les Iroquois; 2<sup>re</sup>. Janvier, 1668

CXXIII.—Journal des PP. Jésuites, Janvier—Juin, 1668

---

SOURCES: We follow the original MS. of Doc. CXXII., in the possession of C. F. Gunther, Chicago. In publishing the *Journal des Jésuites*, of which Doc. CXXIII. is the final installment, we have throughout followed the original MS. in the library of Laval University, Quebec.

## Lettre du R. P. Jacques Bruyas.

de La mission de St. Francois  
Xavier chez les Iroquois ce  
21<sup>e</sup>. Janvier 1668

M<sup>ON</sup> REUEREND PERE  
PC.

Cest pour satisfaire au desir de uostre Reuerence, & pour l'obliger de prier dieu pour moy, que Je luy escript plustost que parsque iay des chofes considerables a luy dire: les relations du Canada ont deja tant parle des Iroquois, que tout ce que i'en pourray escrire a l'avenir, ne seront que de simples redites de ce qui a Esté Expliqué bien au long par nos peres qui les ont cognu deuant moy; neantmoins ces redites ne uous feront pas peuestre desagrea-  
bles, et uous ferez bien aize d'estre confirmé de tout ce qu'ils ont dit par ma propre Experience; et dans cette pensée J'Enuoye un petit abregé de ce que Iay peu remarquer depuis le peu de temps que ie suis icy, touchant les mœurs, le naturel, la maniere de uiure de Iroquois et le progrez de n<sup>re</sup> religion dans ces terres Infidelles; Il n'est pas besoing de repeter icy ce que u<sup>re</sup> R. ne peut Ignorer que les Iroquois sont distingué en cinq nations, scauoir Tsonnontannehronons. oiogsehronnons, onnontagehronnons, onneisteronnons, ganniegehronnons. ces deux derniers sont nommé Inferieurs, pour les distinguer des trois autres que l'on appelle Iroquois superieurs, tant

## Letter from Reverend Father Jacques Bruyas.

From The mission of St. Francis  
Xavier among the Iroquois, this  
21st of January, 1668.

**M**Y REVEREND FATHER,  
Pax Christi.

It is to satisfy your Reverence's desire, and to secure your prayers to God for me, that I write to you, rather than because I have anything important to say. The relations of Canada have already told so much about the Iroquois that all that I can write in the future will be only trite repetitions of what has Been Explained at length by our fathers who knew them before I did. Nevertheless, these repetitions will perhaps not be displeasing to you, and you will be very glad to be confirmed, by my own Experience, in all that they have said; and with this idea I Send you a brief abstract of what I have been able to observe, in the short time that I have spent here, touching the customs, the character, and the way of living of the Iroquois, and the progress of our religion in these Infidel lands. It is unnecessary to repeat here, what your Reverence must Know, that the Iroquois are divided into five nations, namely, the Tsonnontwannechronons, oioigwehronnons, onnontagehronnons, onneiouteronnons, and ganniegehronnons. These last two are called Lower, to distinguish them from the other three, who are called upper Iroquois—both because they are less north-

parsqu'ils font moins septentrionaux, que parsqu'ils habitent des lieux fort montueux: mais ils font tous unis Ensemble et ont les mesmes Ennemys. nous auons une mission chez les Iroquois Inferieurs, Je ne diray rien du succez de celle d'agniege, ou il y a deux Jefuistes, la relation en Instruira v. R. Je scay feulement qu'il y a Eut une grande moiffon, et que dieu semble auoir uoulu estre glorifié d'auantage par ceux des Iroquois que l'on Iugeoit les plus éloignés de tenir nos mysteres: Je ne parleray que d'onneist éloigné de trante lieües de ganniége, et Je diray.

1°. qu'il est situé au 44<sup>e</sup>. degré d'eleuation, sur une Eminence d'ou l'on pourroit decourir bien du pays, si les bois qui L'Enuironnent estoient desertés: Il n'y a point de riuere n'y de lac qu'a cinq lieües du bourg, ou il y a un lac long de 12 lieues et large de deux, lequel fournit du poisson a presque tous les Iroquois. ce lieu est assez agreable quoyqu'il ny ayt rien de tout ce qui fait la beaute de nos maisons de campagnes; si l'on prenoit la peine d'y planter des uignes et des arbres, ils produiroient aussi bien qu'en France, mais le fauage ayme trop a courir pour l'obliger a les cultiuer; on y uoit neantmoins des pommiers, pruniers, chastagniers, noyers, mais tous ces fruits font peu considerables et n'ont pas le gout de ceux de France, sinon les noix et les chastagnes que Je ne trouue nullement differentes des nostres pour le gout: Il y a aussi des uignes qui portent des raisins assez bons Et dont nos peres ont fait autrefois du uin pour la messe. Je crois que si on les tailloit deux ans de fuitte les raisins feroient aussi bons que ceux de France. Les mures et les fraizes font en



erly, and because they inhabit very hilly districts; but they are all United and have the same Enemies. We have a mission among the Lower Iroquois. I will say nothing of the success of that at agniege, where there are two Jesuits, since the relation will Inform your Reverence concerning it. I only know that there has Been a rich harvest there, and that it seems as if God has chosen to be most glorified by those of the Iroquois who were Regarded as most averse to believing our mysteries. I will only speak of onneiout, distant about thirty leagues from ganniége, and I will say:

1st, that it is situated on the 44th parallel of latitude, upon an Eminence, whence one could see a great deal of the country if the woods which Environ It were cleared away. There is no river or lake, except at five leagues' distance from the town, where there is a lake 12 leagues long and two wide, which furnishes fish to nearly all the Iroquois. This place is fairly pleasant, although it has none of the features which give beauty to our country homes. If one were to take the trouble to plant some vines and trees, they would yield as well as they do in France; but the savage is too fond of wandering to be made to cultivate them. Nevertheless, apple, plum, and chestnut trees are seen here; but all these fruits are of little importance, and do not have the same taste as those of France,—except the walnuts and chestnuts, which I find in no wise different in taste from our own. There are also vines, which bear tolerably good grapes, from which our fathers formerly made wine for the mass. I believe that, if they were pruned two years in succession, the grapes would be as good as those of France. The mulberries and

si grande abondance, que la terre En est toute couverte, l'on fait fecher des unes et des autres pour en affaifonner la sagamité au deffaut du poisson. uoila tout ce qu'il y a de rare dans ce pays ceux qui L'habitent n'ont pas plus d'attraits, les onneists ont eut iusques icy la reputation destre les plus cruels de tout les Iroquois, En effect Il n'ont Jamais parlé de paix que depuis deux ans, et ce font eux qui ont toujours faict la guerre aux algonquins, et hurons; les deux tiers de ce bourc font composé de ces deux nations, qui font deuenues Iroquoises d'humeur et d'Inclination. le naturel de onneists est tout barbare, c'est a dire cruel, couert, fourbe, et porté au fang, et au Carnage: la Junesse est éleuée et nourrie dans la guerre, et ne uoudroit Iamais la paix, si les ueillards qui ont quelque credit sur elle, ne luy obligeoit, s'ils n'ont point d'Ennemis ils s'en font de nouveaux, et la passion de tuer les hommes est si grande, qu'ils font volontiers 300 Lieues et d'auantage pour Enleuer une chevelure. quelle disposition a L'Eseuangile qui ne nous parle que de paix, et dont L'Esprit n'est que douceur et que mansuetude. mais ils ont bien d'autres Empeschemens et de plus grands obstacles a la foy, pa[r]my plusieurs l'en ay remarqué trois qui preualent sur tout les autres, et qui sont communs a tous les Iroquois.

L'Iurognerie, le fonge Et l'Jmpureté. Ils ne font Iurogues que depuis qu'ils frequentent les françois et les holandois. ceux la ne peuuent pas leur fournir de L'Eau de uie tant a Cause des deffences de nos gouuerneurs, que de la guerre qu'ils nous ont faict Iusques icy, mais les flammans leurs En donnent autant qu'ils en peuuent porter. leur manie est si

strawberries are so abundant that the ground is all covered with Them; both are dried, in order to season the sagamité when there is no fish. I have named all that is rare in this country. Those who inhabit It are no more attractive. The onneiouts have hitherto had the reputation of being the most cruel of all the Iroquois, and, In fact, They have Never spoken of peace until within the last two years; it is they who have always made war against the algonquins and the hurons. Two-thirds of this village is composed of these two nations, who have become Iroquois in temper and Inclination. The nature of the onneiouts is altogether barbarous,—that is to say, cruel, secret, cunning, and inclined to blood and Carnage. The Youth are reared and nourished in war, and would Never choose peace if the old men, who have some influence over them, did not compel them to it. If they have no Enemies, they make these anew; and the passion for killing men is so great that they willingly go 300 Leagues and more to Remove one scalp. What disposition this is for The Gospel, which speaks only of peace, and whose Spirit is only sweetness and gentleness! But there are indeed other Hindrances and greater obstacles to the faith. Among many, I have noticed three which prevail over all the others, and which are common to all the Iroquois.

Drunkenness, dreams, And Impurity. They are Drunkards only since they have associated with the french and dutch. The former cannot furnish them Brandy,—on Account both of the prohibitions of our governors, and of the war which they have Hitherto waged against us,—but the flemish give them as much of It as they can carry. They have

grande pour auoir de cette funeste boiffon, qu'ils ne pleignent pas de faire zoo lieues pour en Emporter trois ou quatre pots dans leur pays, et le mal est que quand ils ont beu, se font des demons. L'Efté passé quatre onneists s'entretuerent dans L'Iurognerie, fans que c'est accident ayt rendu les autres plus sages. Il y a quelque temps qu'estant dans la chapelle, un Iurogne se présentast a la porte, demandant ou estoit la robe noire, le la ueux tuer, disoit il, c'est un demon qui nous deffend d'auoir plusieurs femmes, mais comme il uit la porte fermée il f'en retourna hurlant comme un possédé. ce n'est pas l'unique fois qu'ils m'ont cherché pour m'assomer, mais dieu m'a toujours conservé pour me donner comme l'espere une mort plus glorieuse apres que l'auray faict penitence de mes peches pendant quelques années, quand ils f'Eniurent souuent a deffein de tuer ceux a qui ils ueulent mal, et pour lors tout est pardonné, uous n'avez point d'autre satisfaction sinon celle cy, que ueux tu que l'y fasse, le n'auois point d'esprit, l'estois Iure, uoila comme ils payent la mort d'un homme, Il n'y a parmy Eux ny prison ny gibet, chascun vit a sa fantasie, et le m'estonne comme dans une si grande Impunité ils ne se coupent la gorge tous les Iours.

Le fonge est un mal encor plus dangereux, comme il est le plus ancien, on a bien de la peine a le guerir, Cest la diuinité des fauuges, pour laquelle ils n'ont pas moins de respect, que nous auons pour les choses les plus sainctes. tout ce qu'ils fongent doit estre accompli, a moins que de f'attirer la haine de tous les parens du fongeur, et f'exposer a ressentir les effects de leur colere. c'est ce qui met fouuent en

such a mania to get possession of this baneful drink that they do not complain of going 200 leagues, to Bring three or four pots of it into their own country; and the worst is that, when they have drunk it, they are demons. Last Summer, four onneiouts were killed by their comrades, while Drunken; yet this accident did not make the others any wiser. Some time ago, while I was in the chapel, a Drunken man presented himself at the door, and asked where the black gown was. "I will kill him," said he; "he is a demon, who forbids us to have several wives;" but, when he saw the door closed, he went home, shouting like a madman. This is not the only time that they have sought to kill me; but God always preserved me,—to give me, as I hope, a more glorious death after I shall have done penance for my sins during some years. Although they often become Intoxicated with the intention of killing those to whom they bear ill will, yet all is then forgiven, and you have no other satisfaction than this: "What wouldst thou have me do? I had no sense; I was Drunk." Thus they atone for a man's death. There is among Them neither prison nor gibbet; each one lives according to his fancy; and I am surprised that, in so great Impunity, they are not Daily cutting each other's throats.

The dream is an evil still more dangerous. As it is the oldest, it is very hard to cure. It is the divinity of the savages, for which they have no less respect than we have for the most holy things. All that they dream must be carried out; otherwise, one draws upon himself the hatred of all the dreamer's relatives, and exposes himself to feel the effects of their anger. This is what often causes hardship to a

peine un pauvre missionnaire, qui ne peut pas s'asseurer un moment de sa vie, mais ils en tirent cet avantage, qu'ils sont obligés de se sur leurs gardes et de vivre comme s'ils devoient mourir tout les moments. si j'estois plus Intelligent de leur langue que Je ne suis, ie pourrois Informer V. R. plus au long de la nature de leur songe, ce sera pour L'année suivante, Je me contenteray de luy Ecrire celle cy, ce que j'ay ueu et non pas ce que j'ay Entendu.

Enfin L'Impureté triomphe si Insolemment de tous nos fauuges qu'ils se glorifient mesme d'un crime qui faict rougir les plus sages. La poligamie Introduite depuis tant de siècles parmy Eux est un des plus grands obstacles qu'ils ayent a la pureté du christianisme. quand on leur dit qu'il y a des hommes et mesmes des filles En France qui ne se marient Jamais cela leur paroist si Extrahordinaire, qu'ils ont de la peine a le Croire, neantmoins dans une si grande et si uniuerselle corruption, j'ay trouue un bon neophyte qui a depuis trois ans qu'il est marié conserué la foy coniugale a la femme quoyqu'il n'en ayt aucun Enfant, Je crois qu'il est L'unique. Il y a une aussi grande facilité a rompre les mariages qu'a les faire, le mary quitte sa femme et la femme son mary quant il luy plait. Ils gardent dans leur mariage la loy des Juifs, qui suscitabent semen fratris sui, pour les autres degrez de parens Ils les obseruent assez. cest a mon aduis le plus grand péché non seulement des Iroquois, mais de tous les fauuges, et pour lequel Je m'attend a soutenir de rudes Combats, Voila mon R. P. ce qui Empesche la foy de triompher en ce pays, ce sont là ces trois grands Ennemis de Jesus Christ d'ont parle St. Jean, concupiscencia carnis, concupiscencia oculorum

poor missionary, who cannot be sure of a moment of his life; but they derive this advantage from it, that they are obliged to be upon their guard, and to live as if they were to die at any moment. If I Understood more of their language than I do, I could Inform Your Reverence more at length of the nature of their dreams. This will be reserved for next year; I shall content myself, this year, with Writing to you, what I have seen, and not what I have Heard.

Finally, Impurity triumphs so Insolently among all our savages, that they even glory in a crime which makes the more modest blush. Polygamy, Introduced among Them so many centuries ago, is one of the greatest obstacles in their way to christian purity. When they are told that there are men, and even women, In France who Never marry, it appears so Extraordinary to them that they can hardly Believe it. Nevertheless, in so great and universal corruption, I have found one good neophyte, who has, during the three years since he was married, kept his conjugal faith to his wife, although he has not had any Children. I believe that he is The only one. There is as great ease in breaking marriages as in making them,—the husband leaving his wife, and the wife her husband, at pleasure. They observe in their marriages the law of the Jews, who *suscitabant semen fratris sui*. As to other degrees of relationship, They observe them fairly well. This is, in my opinion, the greatest sin, not only of the Iroquois, but of all the savages, and the one on account of which I am expecting to sustain some severe Battles. You can see, my Reverend Father, what Prevents the faith from triumphing in this country; it is these three great Enemies

et superbia uitæ. le demon est L'ouurier du fonge, L'Iurognerie peut passer pour le monde; car c'est estre braue que de f'enlure parmis Eux, Et les desordres de L'Impureté n'Expriment ils pas parfaitement le troisieme Ennemis de l'homme. Je n'ay pas remarqué d'autres uices dans nos Iroquois, Ils ne scauent ce que c'est que de Iurer, Iamais Je ne les ay ueu mettre en collere, mesme En des occasions ou nos françois auroient faict cent ferments. leur uie pourroit Estre assez Innocente, s'ils Estoient chrestiens comme ils ne uiuent que du Jour a la Journée, ils ne fouhaittent pas beaucoup, et tout leur desir se termine a auoir de quoy manger. c'est la le fouuerain bonheur du fauuage quand il a de la uiande fraiche, il s'estime le plus hureux du monde, et les femmes ne font presque autre chose tout L'hyuer que d'aller prendre la chair des cerfs ou des aurignaux que les hommes ont tué quelquefois a Cinquante lieues du bourc. on me demande fouuent si lon mange dans le paradis de l'aurignac et de L'ours &c Et Je leur Respond que fils ont Enuie d'en manger, leurs desirs feront fatisfait. cette reponce me fert En beaucoup d'autres rancontres, ou ils font des demandes Impertinentes, comme celuy qui vouloit scauoir si on alloit a la guerre dans le Ciel, si L'on y tuoit des hommes, et si on y Enleuoit des cheuelures: sans cela disoit ils Je ne croiray point. Il fut Content quand on luy dit, si tu ueux aller En guerre tu iras et l't'accordera tout ce que tu fouhaitteras. Jugez par là de l'Esprit des fauuges, pour moy Je les compare a nos paisans de France, et Je ne crois pas qu'ils soient plus spirituels, si non quelques uns qui en uerité me surprennent par leurs réponses.



of Jesus Christ, of whom St. John speaks—*concupientia carnis, concupicentia oculorum, et superbia vitæ*. The demon is The creator of the dream; Drunkenness may pass for the world, for among these People to be Drunk is to be valiant; And do not the disorders arising from Impurity Express perfectly the third Enemy of mankind? I have not observed any other vices in our Iroquois. They do not know what Cursing is. I have Never seen them become angry, even On occasions when our frenchmen would have uttered a hundred oaths. Their lives might Be Innocent enough if they Were christians. As they only live from Day to Day, they do not desire much; and all their wishes end in having something to eat. It is a savage's supreme good to have fresh meat; he then considers himself the happiest person in the world; and the women do hardly anything else, all The winter, but go and get the flesh of the deer or of the moose that the men have killed, sometimes Fifty leagues away from the village. I am often asked if they eat the meat of moose, bear, etc. in paradise; And I Answer them that, if they Desire to eat it, their desires will be satisfied. This answer serves me in many other instances, when they ask Impertinent questions, as did one who wished to know if they went to war in Heaven, if they killed men there, if they Took off their scalps. "Without these things," said he, "I will not believe." He was Satisfied when he was told, "If thou wishest to go To war, thou wilt go; and God will grant thee all that thou shalt wish." Judge from this of the Minds of the savages. For my part, I compare them to our peasants in France, and I do not think that they are

Il est temps de dire a V. R. Les progres de n<sup>re</sup> religion dans ce pays: Elle peut Juger qu'ils font tres petis, nonseulement parsque Jay deia Escrit des opposi[ti]ons que les Iroquois ont a L'Evangile. mais Encor par la foiblesse de ce luy qui le leurs anonce. que peut faire un homme qui n'entend pas leur langue, et qui n'est pas Entendu quand Il parle? uerè Ex ore Infantium perfecit laudem. Je ne fais Encor que begayer, neantmoins Iay baptisé depuis quatre mois 60 personnes, parmis lesquelles, il ny a que quatre adultes, baptisé in periculo mortis, tout le reste font de petis Enfans, partie hurons, dont les parens font deja chrestiens depuis longtemps, Et partie Iroquois. la chapelle que l'on ma bastie Est d'autant frequanté que Je pourrois le desirer, et la constance a uenir prier Dieu est admirable: JI Est uray que de tous ceux que Jay baptisé, JI ny En a point qui soient marié, comme ils rompent si aisement leur mariages, Je demande une plus longue Epreuee d'Eux que des autres. I'espere d'auoir dans trois mois un autre pere avec moy lecquel Entend parfaitement la langue, et fera plus dans une semaine que Je n'ay faict dans six mois, d'ailleurs Dieu peuestre humiliera nos onnei8ts, qui Jusques icy ont toujours esté dans la prosperité et dans l'abondance. La Campagne de m<sup>r</sup>. de tracy chez leur uoisin n'a pas peu feruy a leur conuerfion, cest ce que Je demande tous les Iours a n<sup>re</sup> Seigneur par le moyen de S<sup>t</sup>. xavier, a qui Iay dedié ma chapelle, Et dont cette mission portera de nom d'oresnauant. Je n'espere pas aussi un petit secours des Enfans que Jay baptisé les quels font mort apres le baptesme, mais fur tout Iay grande Confiance aux prieres d'une bonne chrestienne morte

more intelligent,—except some, who in truth surprise me by their answers.

It is time to tell Your Reverence The progress of our religion in this country. You can Judge that it is very slight,—not only because I have already Written about the opposition the Iroquois feel toward The Gospel, but Still more on account of the weakness of him who announces it to them. What can a man do who does not understand their language, and who is not Understood when He speaks? *Verè, Ex ore Infantium perfecit laudem.* As Yet, I do nothing but stammer; nevertheless, in four months I have baptized 60 persons, among whom there are only four adults, baptized in *periculo mortis*; all the rest are little Children,—partly huron, whose parents have been christians for a long time, And partly Iroquois. The chapel that was built for me Is frequented as much as I could desire; and their constancy in coming to pray to God is admirable. It Is true that, of all those whom I have baptized, none are married; as they break their marriage bonds so easily, I ask a longer Probation from These than from the others. I hope to have with me, in three months, another father who Understands the language perfectly, and will do more in a week than I have done in six months; and besides, God will perhaps humiliate our onneiouts, who, up To the present, have always lived in prosperity and abundance. The Campaign of monsieur de tracy among their neighbors has aided not a little in their conversion. It is this that I ask from our Lord every Day, through St. xavier, to whom I have dedicated my chapel, And whose name this mission will hereafter bear, I hope also for no little aid from the Children whom I have

depuis quatre mois, avec toutes les marques d'une ame predestinée, cette pauvre femme Estoit malade il y a longtem d'une fiebre lente qui avoit faict de son corps une squelette, Et un cadaure animé: ayant oüir parler a sa niepce de la priere et du bonheur des fidelles, elle m'Inuitast a l'aller voir pour L'Instruire plus amplement de ces verités, cest ce que Je fis pendant un mois Entier, apres le quel voyant que sa fiebre augmentoit Je la baptisay avec une Joye tres sensible de son ame, depuis son baptesme Je n'ay point manqué de la visiter Et de la faire prier dieu Jusques au Jour de la feste des Saints, au quel Je m'apperçu que dieu la vouloit delivrer des miseres quelle souffroit: Elle commença des le soir du Jour a perdre la parole, mais elle ne perdit pas L'amour qu'elle avoit pour la priere. Elle prioit des yeux Et des mains, ne pouvant plus le faire de la langue Enfin le Jour des morts sur le tard, Je retournay dans sa cabanne, et Je trouay que Dieu luy avoit rendu la parole, Je me feruis de ce moment pour luy faire faire les actes ordinaires En cette rencontre apres les quels elle demeura quelque temps sans dire mot, a Cause des grandes douleurs qu'elle souffroit; mais ayant tiré mon crucifix et luy ayant dit agathe uoyla celuy qui est mort pour te donner la vie, l'ayme tu pas, veux tu Encore l'offencer, elle fit un dernier effort pour me dire distinctement, non Jamais plus de pechés Je t'ayme Jesus Et Je t'aymeray toute ma vie, Et faisant signe de la bouche, car elle n'avoit pas l'usage des mains. d'approcher mon crucifix de sa bouche elle le baisa avec tant de deuotion, que J'eue bien de la peine à ne pas donner quelques larmes a la vue d'un spectacle si tendre, et tout Ensemble si

baptized, who died after baptism. But, above all, I have great Confidence in the prayers of a good christian woman who died four months ago, with all the signs of a predestined soul. This poor woman Was sick for a long time with a slow fever, which had made her body a skeleton And an animated corpse. Having heard her niece speak about the prayers, and the happiness of believers, she Invited me to visit her, to Instruct Her more fully in these truths. I did so during an Entire month; after which, seeing that her fever increased, I baptized her, with a Joy deeply felt in her soul. After her baptism, I did not fail to visit her, And to make her pray to God, Up to the Day of the feast of the Saints,—when I perceived that God chose to deliver her from the miseries she was enduring. She began from the evening of that Day to lose her speech, but she did not lose her love for prayer. She prayed with her eyes And hands, not being able longer to do so with her tongue. Finally, on the Day of the dead, about evening, I returned to her cabin, and found that God had restored to her her speech. I availed myself of this moment to have her perform the acts usual On such occasions, after which she remained for some time in silence, on Account of the great pain that she was suffering. But I drew out my crucifix, and said to her, “Agatha, behold him who has died to give thee life; dost thou not love him? Dost thou wish Again to offend him?” She made one last effort to say to me, distinctly, “Never more any sin; I love thee, Jesus, And I shall love thee all my life;” And, making a sign with her lips, for she could not use her hands, to hold my crucifix to her lips, she kissed it,—with so much devotion, that I had difficulty in

nouveaux dans une personne nourrie dans l'Idolatrie et dans l'Ignorance de nos mysteres. c'est ainsy qu'elle a continué de faire Jusqu'au dernier soupir, qu'elle a rendu Entre les bras de Jesus mourant en croix et pour elle et pour nous. uoila comme dieu detrempe les amertumes de ma folitude, et comme il adoucit toutes les difficultez qui se rencontrent dans la uie ap<sup>li</sup>que. I'aduoue que cette seule uictoire sur le demon m'a donné un grand courage, et un grand desir de mieux traualier que Je n'ay fait. I'estime-rois bien toutes mes peines a uenir de France recom-penseés quand Je ne ferois rien aultre a l'auenir: ah mon cher Pere, que cette pensée est consolante, i'ay contribué au salut d'une ame? qu'elle est puissante pour nous animer a tout faire et tout souffrir pour sauuer ce qui a tant cousté a Jesus christ? on m'es-crit que le feu est dans le grand college, et que plusieurs pressent Instamment pour obtenir la mission du Canada: Iamais l'occasion ne fut plus belle pour fatisfaire leur desir, la porte est maintenant ouuerte chez, tous les Iroquois. les onnontagehronnons chez qui nos Peres ont deia demeuré uous descendent a Kebec pour les ramener dans leur païs; les deux autres nations ne tarderont pas a fuiure leur Exemple; d'ailleurs Je suis affeuré qu'il ny a pas assez d'ou-uriers a Kebec pour En fournir a tous ces peuples, amoins qu'il nen soit uenu cette annee de France, ce que Je ne puis pas encore scauoir; et partant Il ne tiendra qu'à ces braues missionnaires de nous uenir auplustoft secourir, et n<sup>re</sup> Zele pour le feu qui les confume. mais ils aggreeront que Je les Informe auparauant des dispositions que dieu demande a ceux qu'il appelle furtout a la mission des Iroquois, et que

restraining my tears at the sight of so moving a spectacle, and one so Entirely novel in a person reared in Idolatry, and in Ignorance of our mysteries. Thus she continued to act Until her last sigh, which she rendered up In the arms of Jesus, who died upon the cross both for her and for us. It is thus that God softens the bitterness of my solitude, and sweetens all the difficulties that are encountered in the apostolic life. I confess that this single victory over the demon has given me great courage, and a great desire to work better than I have done. I would certainly esteem all my trials in coming from France requited, if I accomplished nothing else in the future. Ah, my dear Father, how consoling is this thought, "I have contributed to the salvation of a soul!" How powerful it is to stimulate us to do all and to suffer all, in order to save what has cost Jesus Christ so much! Friends write to me that this fire has reached the great college, and that many ask Urgently to be assigned to Canada. Never was there a finer opportunity to satisfy their desires, for the gate is now open to all the Iroquois. The onnontagehronons, with whom our Fathers have already lived, are going down to our people at Kebec, to take them back into their country; the two other nations will not delay to follow their Example. Moreover, I am assured that there are not enough workers at Kebec to supply all these peoples, unless some have come this year from France, which I cannot yet know; and therefore It will depend only upon these brave missionaries to come to our help as soon as possible, and upon our Zeal for the fire that consumes them. But they will receive it kindly if I Inform them beforehand of the disposition that God requires from

Je leur dise qu'il faut estre prest a mourir tous les iours, et porter son ame Entre les mains tous les mommens de sa vie. Il ny a point de feux a craindre tant que la paix durera, tout ce qui est apprehender, est d'estre affommé par quelque etourdi: mais l'ose dire que la vie que l'on meine Comp<sup>e</sup>. des barbares Est un martyre continuel, et que les feux des Iroquois feroient plus doux que les peines que l'on Endure parmy Eux. Il faut s'attendre a voir tous les sens martyriser tous les iours, la vue par la fumée des cabanes, i'en ay presq; perdu les yeux: L'ouye par leurs cris Importuns, et leurs uisites assomantes: L'odorat par la puanteur qu'Exalent sans cesse les cheueux huiles et graisseux des femmes et des hommes: le sentiement par un froid aussi rude qu'a Kebec, et Enfin le goust par le manger fade et insipide des Sauvages, du quel il suffit de dire que le plus friand et le plus delicat feroit le rebut des chiens de France; si la sagesse Est sans affaiblissement, elle est font [sc. sans] goust. si elle est affaiblissement, cest une grande partie de l'année, avec du poisson pourri, et dont la seule odeur faict foûleuer le cœur dans les commencemens. voila comme les sens sont icy caressés; Je ne dis rien des mépris qu'il faut Endurer, des railleries frequentes ausquelles on s'Expose quand on parle mal, de la peine et du dégoût qu'apporte l'Estude d'une langue tres difficile sur tout a des personnes auancés en age. Il y a bien de la difference a mediter la mission du canada a son oratoire et a se trouver dans l'Exercice dun missionnaire canadois.

Je ne dis pas cecy pour dégouter ceux a qui Dieu a inspiré la pensée pour cette vie penible et Laborieuse, Je me persuade au contraire qu'ils feront plus



those whom he calls, above all, to the Iroquois mission; and if I tell them that they must be ready to die at any time, and to have their souls in their hands at any moment of their lives. No fires are to be feared so long as the peace continues; all that is to be apprehended is to be beaten to death by some hot-head. But I venture to say that the life which one leads in Company with these barbarians is a continual martyrdom, and that the fires of the Iroquois would be easier to bear than the trials one Endures among Them. One must expect to have all his senses martyred daily: the sight, by the smoke of the cabins—I have almost lost my eyes from it; the hearing, by their Annoying yells and wearisome visits; the smell, by the stench that is incessantly Exhaled by the oiled and greased hair of both women and men; feeling, by a cold as severe as at Kebec; and, Finally, taste, by the unsavory and insipid food of the Savages, of which it is enough to say that the daintiest and most delicate of it would be refused by the dogs in France. If the sagamité be without seasoning, it is without taste; if it be seasoned, this is done, a great part of the year, with rotten fish, the mere odor of which at first turns one's stomach. You can see how the senses are pampered here. I say nothing of the contempt that must be Endured; of the frequent raillery to which a person Exposes himself, when he speaks incorrectly; of the trouble and chagrin occasioned by the Study of a very difficult language,—above all, to persons advanced in age. There is a great difference between meditating upon the Canada mission in one's oratory, and finding oneself Exercising the duties of a Canadian missionary.

animez a en poursuiure l'execution, et qu'elle fournira une matiere nouvelle a leur Zele: et certe pourquoy perdroient ils courage en considerant que le plus chetif et le plus Inepte qui fut dans la prouince non feulement pour l'Esprit, mais Encore pour le corps, ne laisse pas de subsister parmi toutes ces difficultez, Je dis bien plus, et il est uray que ma santé n'a Jamais esté plus parfaicte, qu'elle est depuis mon arriueé a onneist, et que Je suis tellement accoustumé a la uie Iroquoise, quelle m'est passéé comme en nature. Je trouue la sagamité non feulement bonne, Elle m'est fouuent delicieuse que c'est une grace de ma uocation, & l'attribue a la bonté de dieu la facilité que Jay Euë a my accoustumer des le premier Iour que l'en goustay: si dieu a faict cette grace a un si chetif personnage, pourquoy ne la fera il pas Encore a ceux qu'il appellera au mesme Employ, et a la mesme maniere de uie. mais la principale chose que i'ay a leur dire, est qu'ils ne [doient] pas s'attendre de uoir des milliers d'Infidelles conuertis, comme dans la mission de la chine, du Tonquin &c. tous les Iroquois Enfemble ne font pas plus de 2000 hommes portans les armes, les 8ta8aks, ou l'on s'est establi Il y a 2 ans font plus nombreux, dit on, Je n'en scay rien d'asseuré: fouuent on Employe une année a la conuersion de cinq ou six familles, et l'on ne croit pas d'auoir perdu son temps, pour moy Je m'applique particulièrement a Instruire les Enfans, attendant d'estre plus scauant en la langue pour travailler a l'Instruction des grands. mais quand on ne saueroit qu'une ame, ne faudroit il pas aller Jusques au bout du monde pour la chercher? Je conseille a tous les proselytes du canada de lire fouuent

I do not say this to disgust those in whom God has inspired the purpose to undertake this painful and Laborious life. I persuade myself, on the contrary, that they will be more stimulated to endeavor to strive for its execution, and that it will furnish a new motive for their Zeal. And, truly, why should they lose courage, when they consider that the meanest and most Unfit man in the province, not only in Mind, but Also as to body, manages to exist amid all these difficulties? I say still more, and it is true, my health has Never been more perfect than it has been since my arrival at onneiout; and I am so accustomed to the Iroquois life, that it has become almost nature to me. I find the sagamité not only good, but It often tastes delicious to me, which is a grace of my vocation; and I attribute to the goodness of God the ease with which I accustomed myself to it from the first Day when I tasted it. If God has shown this grace to so mean a person, why will he not do Still more to those whom he shall call to the same Occupation and to the same manner of life? But the principal thing I have to say to them is that they need not expect to see thousands of Unbelievers converted, as in the missions of china, Tonquin, etc. All the Iroquois Together are not more than 2,000 men bearing arms. The Outawaks, among whom we established ourselves 2 years ago, are more numerous, it is said; I know nothing certain about them. Often a year is Occupied in the conversion of five or six families, and this is not considered a loss of time. For my part, I apply myself especially to the Instruction of the Children, waiting to become better acquainted with the language before working for the Instruction of the adults. But

la lettre du liure des Epistres de S<sup>t</sup>. Francois Xauier la [blank space] du deuzieme liure ou fur tout de bien mediter la [blank space] du troiziesme liure qui peut feruir d'Instruction a tous ceux qui aspirent a la uie apostolique. V. R. et tous nos peres qui liront cecy, f'estonneront qu'un nouice et un Jeune missionaire comme moy se mesle de donner des aduis, qu'il feroit plus feant de laisser ecrire a ceux qui ont blanchy dans cette profession, mais Je n'ay escrit toutes ces chofes que pour contenter plusieurs de nos peres qui m'ont fur tout recommandé de leur ecrire naïuement la uerité, et de ne point déguiser mes nouuelles: d'ailleurs le crois que V. R. aura la bonte de ne lire ma lettre qu'en particulier a mes amis, et qu'elle m'épargnera la honte que Je receurais, tout éloigné que fuis, si on fesoit encor precher au Refectoire, comme on a faict Il y a deux ans, on est Exemp de sermons apres fes estudes, et Iay assez Ennuyé nos Peres de uiue uoix, fans que Je continué a les Ennuyer par mes lettres.

Il faut que l'adiouste encore ce mot d'Edification: la niepce de cette bonne Iroquoise dont Iay parlé ne cedera pas a fa Tante, Iay fceu une chose d'elle qui est d'autant plus admirable quelle est fort rare dans la corruption uniuerselle des Sauuages, Iamais elle n'a uiolé la foy coniugale a fon mary, quoyque l'on l'aye fouuent folliciteé du Contraire, et mesme qu'on luy aye osté quelque fort pour la rendre sterile, mais ni fa sterilité, ny toutes les menaces qu'on luy a faicte n'ont pû la detourner de fon deuoir, Il y a longtemps quelle me presse de la baptiser, c'est une conscience si delicate, qu'elle n'ose rien faire fa [*i.e.*, fans] me demander auparauant s'il y a du mal, Et si dieu le

if one could save only one soul, should one not go Even to the end of the earth to seek it? I advise all the canada proselytes to read often the letter in the book of the Epistles of St. Francis Xavier, the [*blank space*] of the second book; or, above all, to meditate well upon the [*blank space*] of the third book, which may serve in the Instruction of all those who aspire to the apostolic life.<sup>9</sup> Your Reverence and all our fathers who shall read this will be surprised that a novice and Young missionary like me takes it upon himself to give advice, and will think that it would be more seemly to let those write who have grown hoary in this calling. But I have written all these things only to satisfy several of our fathers, who have requested me, above all things, to write them the plain truth, and not to disguise my story. Moreover, I trust that Your Reverence will have the goodness not to read my letter except in private to my friends; and that you will spare me the embarrassment that I would experience, far away as I am, if I were still made to preach in the Refectory, as I had to do two years ago. One is Exempt from sermons after one's studies; and I have Annoyed our Fathers enough with my voice, without continuing to Weary them with my letters.<sup>10</sup>

I must add also this Edifying word: the niece of that good Iroquois woman of whom I have spoken has proved herself in no wise inferior to her Aunt. I have learned something about her which is all the more admirable as it is so rare amid the universal corruption of the Savages. She has Never violated her conjugal faith to her husband, although she has been often solicited to do so, and has even been deprived of some charm, that she might be rendered barren;

deffend. celuy dont Iay parlé cydessus lequel a esté si fidelle a sa femme, n'est pas onneiſtronnon, mais il demeure a Ganniege. Voila mon R. P. tout ce que le puis escrire a V. R. si dieu me faict la grace de parler iroquois l'espere de luy fournir tous les ans de quoy s'entretenir avec ses amis, Je la supplie de m'obtenir de sa bonté l'Intelligence d'une langue qui m'est si necessaire. Je prie tous ceux a qui V. R. lira cette lettre de demander a Dieu la mesme grace, ils n'oublieront pas aussi nos pauvres Iroquois, Ils l'ont faict pour le ciel, & ils n'ont pas moins cousté a Jesus christ que nous, il peut les changer En un moment, et faire des Enfans d'abraham de ces antropophages. v. R. auancera ce moment par ses prieres, mais ce que le luy demande sur toutes choses, est de se souuenir quelquefois de ce pauvre solitaire abandonne dans une terre ingrate et barbare, et Exposé a la fureur d[es] peuples sans foy et sans misericorde. que le ne mette point d'obstacle a leur conuersion, ny aux desseins que Dieu a sur moy, Je l'Embrasse de tout mon Cœur dans le cœur de JC. & ie suis

Mon reuerend Pere

fon tres humble et tres  
obeissant seruiteur En N.S.

J. BRUYAS.

Voilà mon R. B. tout ce que je puis adresser à V. R. si Dieu me fait la grace  
de par-là inquisiteur, s'espere. De luy fournir tous les ans Dequoy s'entretenir avec ses  
amis, & de la supplier de m'obliger de la bonte' d'Intelligence d'une langue qui m'est  
si necessaire. Je prie tout ceux a qui V. R. tire cette lettre de demander a Dieu  
la meisme grace, ils n'oublient pas aussi nos pauvres Freres, Ils sont si durs pour  
le ciel, & ils n'ont pas mesme epousé a Jesus Christ que nous, il peut les changer  
en un moment, et faire des Enfants d'Abraham de ces antropophages. V. R. avance  
ce moment par ses prieres, mais ce que je luy demande sur toutes choses, est de se  
souvenir quelquefois de ce pauvre Solitaire abandonné dans une terre ingrate  
et barbare, et de le porter ala pitié d'un Frere d'un frere saint & saint miséricorde  
que je ne mette prompt d'obstacle a leur conversion, ny aux desirs que Dieu a  
sur moy, & l'embarras de tout mon Cœur dans le Cœur de V. R. & de lui

Mon reverend Pere

Je suis humble et vel  
a l'obéissance de V. R.

J. Bruyas





but neither her barrenness, nor all the threats that have been made against her, have been able to turn her from her duty. She asked me, a long time ago, to baptize her; hers is a conscience so tender that she ventures to do nothing without first asking me if there is any wrong in it, And if God forbids it. The one of whom I have spoken above, who was so faithful to his wife, is not an onneioutronnon, but he lives at Ganniege. This, my Reverend Father, is all that I can write to Your Reverence. If God grant me the grace to speak iroquois, I hope to furnish you every year with something with which to entertain yourself and your friends. I beg you to obtain for me from his goodness the Knowledge of a language which is so necessary to me. I pray all those to whom Your Reverence shall read this letter to ask God for the same grace. They will not forget also our poor Iroquois. These people are made for heaven, and are not less dear to Jesus Christ than we are. He can change them In a moment, and make Children of abraham from these cannibals; Your Reverence will hasten this moment by your prayers. But what I ask you above all things is to remember sometimes this poor solitary, abandoned in an ungrateful and barbarous land, and Exposed to the fury of peoples without faith and without mercy, that I may put no obstacle in the way of their conversion, or of the designs that God has for me. I Embrace you with all my Heart in the heart of Jesus Christ, and I am,

My reverend Father,

Your very humble and very  
obedient servant In Our Lord,

JACQUES BRUYAS.

Journal des Pères Jésuites, janvier à  
juin, 1668.

1668. IANUIER

**L**E 1<sup>er</sup>. Le P. de Beaulieu a prêché dans  
n<sup>re</sup> Eglise, nimius in societatis n<sup>re</sup>  
laudibus.

*mr. Bourdon mort.* Le 12. Mons<sup>r</sup>. Bourdon est mort, tres  
Chrestienement.

FEURIER

*pièce représentée.* le 7. et 9. Le sage visionnaire est repre-  
senté avec grand succez et satisfaction de tout  
le monde: elle a agréé la 2<sup>d</sup>. fois autant que  
la premiere.

Le 14. Les predicateurs des prieres de 40  
heures ont esté Mons<sup>r</sup>. Pommier, Le P. de  
Carheil, et le P. Claude Pijart.

Le P. Dablon preche le caresme a la  
paroisse, comme il a fait l'Aduent.

Le 19. Ariuée du P. Iean Pierron d'Annié  
avec François Poisson et deux sauuages et  
une femme. il vient pour informer de tout,  
les esprits de ces peuples dans leur disposi-  
tion ordinaire, nos Peres se porte<sup>t</sup>. bien et  
instruisent paisiblement les peuples, ont bap-  
tisé vn nombre considerable d'enfans quelques  
adultes la plus part malades.

Journal of the Jesuit Fathers, January to  
June, 1668.

1668, JANUARY.

THE 1st. Father de Beaulieu preached in our Church, *nimius in societatis nostræ laudibus*.

The 12th. Monsieur Bourdon died a very Christian death. *Monsieur Bourdon, deceased.*

FEBRUARY.

The 7th and 9th. The play of *Le sage visionnaire* was performed with great success and to every one's satisfaction. It was as well received the 2nd time as the first. *Play presented.*

The 14th. The preachers during the 40 hours' devotion were Monsieur Pommier, Father de Carheil, and Father Claude Pijart.

Father Dablon preached during lent in the parish church, as he did during Advent.

The 19th. Arrival of Father Jean Pierron from Annié, with François Poisson, two savages, and one woman. He came to give information about everything. The minds of those people are in their usual disposition. Our Fathers are in good health, and teach the people in peace; they have baptized a large number of children, and some adults, most of whom were ill.

## MARS.

*Profession du P.  
pierron.*

Le 5. le P. Iean Pierron fait sa profession a la Messe de 7. heures; il a esté demandé l'aumosne aux communautés et a quelques particuliers des plus acomodez.

*Examen du p. Iulien  
garnier sur tte.  
La thgie a 25. ans—*

Le 13. Le P. Iulien Garnier, qui n'a pas encore 25. ans vient d'estre examiné de toute la Theologie selon la coustume de la Compagnie. les 4. examinateurs ont esté les PP. Lalemant Pijart, dablon et Pierron.

*Piece Latine.*

Le 21. M<sup>re</sup>. Pierson fait représenter une petite latine sur la passion de nostre seigneur qui a bien reussy.

*Le P. Gar.  
missionnaire.*

Le 22. Le P. garnier va en Mission a la Coste de lauson.

*P. pierron a  
Beaupré.*

Le 22. Le P. Iean Pierron va en mission a la coste de Beaupré pour les festes de pasque.

## AURIL.

*P. Henry nouvel.*

le 2. Monsieur Petit arriue de Tadoussac en esta<sup>t</sup>. party le vendredy avec des letres amples et de consolation du P. Henry Nouuel qui a passé l'hyuer en ces quartiers, ou il a eu enuiron 200. ames.

le 11. Charles Boquet ariue d'onneist avec son hoste, aya<sup>t</sup>. laissé une trentaine d'onneist de leur bande au dessus de Mon-real.

*garnemens noyez.*

4. personnes noyées icy autour depuis pasque vitæ perditæ.

*Brevis terræ motus.*

Le 13. La terre a tremblé notablement sur

## MARCH.

The 5th. Father Jean Pierron pronounced his final vows at the 7 o'clock Mass. He went to ask alms from the communities, and from some of the private individuals who have the most means.

*Father pierron  
pronounces his final  
vows.*

The 13th. Father Julien Garnier, who is not yet 25 years of age, has just been examined in the whole of Theology, according to the custom of the Society. The 4 examiners were Fathers Lalemant, Pijart, dablon, and Pierron.

*Examination of  
father Julien  
garnier in the whole  
of theology, at 25  
years of age.*

The 21st. Master Pierson had a short latin play performed, on the passion of our Lord; it was successful.

*Latin play.*

The 22nd. Father garnier went on a Mission to the Coste de lauson.

*Father Garnier a  
missionary.*

The 22nd. Father Jean Pierron went on a mission to the coste de Beaupré, for the easter festivals.

*Father pierron at  
Beaupré.*

## APRIL.

The 2nd. Monsieur Petit arrived from Tadoussac, whence he had started on friday, with ample and comforting letters from Father Henry Nouvel, who passed the winter in that quarter, where he had about 200 souls under his care.

*Father Henry  
nouvel.*

The 11th. Charles Boquet arrived from Onneiout with his host, having left about thirty Onneiout of their band above Mon-real.

4 persons have been drowned in this vicinity since easter. *Vitæ perditæ.*

*Scamps drowned.*

The 13th. The earth trembled perceptibly,

*Brevis terræ motus.*

les 8. heures du matin l'espace d'enuiron vn miserere.

*mort du sr. giffart.*

Le 14. Mons<sup>r</sup>. giffart est mort, fort chrestienement, assisté du P. de Carheil tout le temps de sa maladie.

Le 16. Il a esté enterré sur le lieu au pied de la croix de l'Eglise selon qu'il l'auoit désiré nous auons assisté 3. de nos Peres a ses obseques avec Monseig. l'Euesque Mons<sup>r</sup>. de Bernieres et Mons<sup>r</sup>. de Meséré l'officiant avec les seminaristes, &c.

*Voyage a la prairie pour Les concessions.*

Le 21. Nous allons nous embarquer pour monter la hault, le P. Dablon, Caron, Charles Panie, et moy pour La Prairie de la Magdel. pour y conclure toutes les affaires et la maniere d'y donner les concessions.

*P. Marquette aux 8ta8at.*

Le P. Marquette, deux hommes et un petit garçon pour y attendre l'occasion de monter aux 8ta8ak.

Le P. Iulien garnier et Charles Boquet, pour aller secourir le P. Bruyas a onneist.

#### MAY.

le 26. nous voila de retour de nostre voyage de Monréal. Le P. garnier est party des le 17. pour la mission des onneist. Tout commence bien a la prairie de la Magdelaine il y a plus de 40. concessions données.

#### IUIN.

Monseigneur l'Euesque est descendu a Tadoussak, pour donner la confirmation aux

about 8 o'clock in the morning, for about the space of a *miserere*.

The 14th. Monsieur giffart died a most christian death; he was attended throughout his illness by Father de Carheil.

*Death of sieur  
giffart.*

The 16th. He was buried on the spot at the foot of the Church cross, as he had desired. 3 of our Fathers attended his funeral, with Monseigneur the Bishop, Monsieur de Bernieres, and Monsieur de Meséré, who officiated with the seminarists, and others.

The 21st. We are going to embark to go up the river, namely: Father Dablon, Caron, Charles Panie, and myself, to la Prairie de la Magdelaine, there to conclude all affairs, and to decide as to the manner of granting the concessions;

*Voyage to la  
prairie for The  
concessions.*

Father Marquette, two men, and a young lad to await an opportunity of going to the Outawak country;

*Father Marquette to  
the Outawat.*

Father Julien garnier and Charles Boquet, to go and assist Father Bruyas at onneiout.

#### MAY.

The 26th. We have returned from our voyage to Monréal. Father garnier left, on the 17th, for the onneiout mission. Everything commences well at la prairie de la Magdelaine. Over 40 concessions have been granted.

#### JUNE.

Monseigneur the Bishop went down to Tadoussak to administer confirmation to the savages. The Father wrote me from [blank

sauuages. le P. m'escrit du [*blank space in MS.*] qu'il y a iusques a 400. asmes.

Le 21. Le P. Nicolas &c.

*Remarque.*

Il manque icy Le reste de L'année 1668. celle de 1669 Et 1670 jusqu'au mois de novembre. La suite se trouve dans vn In folio separé, de La meme Ecriture que celle cy dessus; qui est du R. P. fr. Le mercier, Sup<sup>r</sup> pour La 2<sup>e</sup>. fois.



*space in MS.]* that there are as many as 400 souls.

The 21st. Father Nicolas, etc.<sup>11</sup>

The remainder of The year 1668, the whole of the year 1669, And the year 1670 up to the month of november, are missing. The continuation is contained in a separate folio, in The same Writing as the above, which is that of the Reverend Father françois Le mercier, then Superior for The 2nd time.

*Remark.*



CXXIV

RELATION OF 1667-68

PARIS: SEBASTIEN MABRE - CRAMOISY, 1669

---

**SOURCE:** For the text, we follow a copy of the original Cramoisy, in Lenox Library; for the concluding letter of the Mother Superior, the British Museum copy.

We present herewith, chaps. i.-viii.; the remainder will appear in Volume LII.





# RELATION

DE CE QUI S'EST PASSE'  
DE PLUS REMARQUABLE  
AVX MISSIONS DES PERES  
de la Compagnie de L E S V S,  
EN LA  
NOUVELLE FRANCE,  
aux années mil six cens soixante-sept  
& mil six cens soixante-huit.

*Envoyée au R. P. ESTIENNE DECHAMPS  
Provincial de la Province de France.*



A PARIS,

Chez SEBASTIEN MABRE-CRAMOISY,  
Imprimeur du Roy, rue S. Jacques,  
aux Cicognes.

M. DC. LXIX.

*Avec Privilege de sa Majesté.*

RELATION  
OF WHAT OCCURRED  
MOST REMARKABLE  
IN THE MISSIONS OF THE FATHERS  
of the Society of J E S U S,  
IN  
N E W F R A N C E ,  
in the years one thousand six hundred  
sixty-seven and one thousand six  
hundred sixty-eight.  
*Sent to Rev. Father ESTIENNE DECHAMPS,*  
*Provincial of the Province of France.*

P A R I S ,  
SEBASTIEN MABRE-CRAMOISY,  
Printer to the King, rue St. Jacques,  
at the Sign of the Storks.

---

M. DC. LXIX.  
*By Royal License.*

Av Reverend Pere Estienne Dechamps, Provincial de la Compagnie de IESVS dans la Province de France.

MON REVEREND PERE,

*Cette Relation fera voir les fruits de la Paix, dont les cinq Nations Iroquoises furent obligées de nous rechercher l'année dernière, après y avoir esté contraintes par les troupes que sa Majesté nous avoit envoyées; qui ayant à leur teste Monsieur de Tracy, auoient esté porter la terreur & la desolation dans ce qu'il y avoit de plus fier & de plus superbe parmy nos ennemis. Nos Missions qui dés lors y furent heureusement commencées par son autorité, pour l'affermissement de la Paix, & pour le salut des ames; s'y sont multipliées avec tant de bonheur, que nous y avons cinq Missions, dans toutes les Nations Iroquoises; où par la grace de Dieu, nous trouvons par tout des Chrestiens, Hurons & Algonquins, pris autrefois en guerre, qui nous reclament, & qui reconnoissent la voix de ceux qui les ont baptisez. Le Roy continuant ses bontez sur la Nouvelle France, y entretient toûjours des troupes, pour maintenir cette Paix; & la pluspart de ceux qui devoient estre reformez, de soldats se sont faits habitans sur le Pays; en sorte que les forces y sont demeurées quasi entieres, qui en peuplant la colonie, y donneront de nouveaux soldats tous faits pour le Pays, sans aucune depense, ny pour la solde, ny pour leur entretien. Nous remercions V. R. du secours des Missionnaires qu'elle nous a envoyez; Nous vous en demandons encore de*



To the Reverend Father Estienne Dechamps,  
Provincial of the Society of JESUS  
in the Province of France.

MY REVEREND FATHER,

*This Relation will present a view of the results of the Peace which the five Iroquois Nations were obliged to seek from us last year, after being constrained thereto by the troops which his Majesty had sent us, and which, with Monsieur de Tracy at their head, had carried terror and desolation into the tribe who had been the proudest and haughtiest among our enemies. Our Missions—which since then have been auspiciously begun there under his authority, for the strengthening of the Peace and the saving of souls—have multiplied with such success that we have five Missions, in all the Iroquois Nations; and there, by the grace of God, we find Christians everywhere, both Huron and Algonquin, taken formerly in war, who implore our aid, and recognize the voice of those who baptized them. The King, continuing his bounties toward New France, keeps troops there all the time, to maintain this Peace; and the greater part of those who were to be placed on half-pay have, from soldiers, become settlers in the Country. Thus the forces have remained here almost entire,—which, in peopling the colony, will give to it new soldiers, entirely adapted to the Country, without any expense for either pay or maintenance. We thank Your Reverence for the aid of the Missionaries whom you have sent us, and we ask you for still more,—the tribes of these regions being so scattered in all directions, to the distance*

*furcroit, les peuples de ces contrées estans tellement dissipéz de tous costez, à quatre & à cinq cents lieuës d'icy; que nous sommes contrains de nous dissiper aussi nous-mesmes, pour aller porter par tout la lumiere de l'Evangile. Nous demandons pour cét effet le secours des prieres des gens de bien, qui liront cette Relation, & celles de V. R.*

MON REVEREND PERE,

Vostre tres-humble & tres-obeyffant ferviteur en N. S.

FRANÇOIS LE MERCIER.

*of four and five hundred leagues from here, that we are obliged to scatter ourselves as well, in order to go and carry the light of the Gospel everywhere. To this end we ask the aid of the prayers of the good people who shall read this Relation, and of those of Your Reverence.*

MY REVEREND FATHER,

Your very humble and very  
obedient servant in Our Lord,

FRANÇOIS LE MERCIER.

## Table des Chapitres.

CHAP. I.	<b>D</b> ES avantages qu'on retire de la paix faite avec les Iroquois. .	1.
CHAP. II.	De la Mission de sainte Marie chez les Iroquois d'Agné. . . . .	14.
ART. I.	Voyage de trois Peres Jesuites chez les Iroquois Inferieurs. . . . .	16.
ART. II.	Premier Baptême conféré à une femme Iroquoise. . . . .	25.
ART. III.	Rude épreuve d'une autre femme Iroquoise après son Baptême. . . . .	28.
ART. IV.	De la reception des Peres dans les autres Bourgades Iroquoises, & d'un celebre Conseil qui y fut tenu après leur arrivée. .	41.
ART. V.	De l'establissement du Christianisme dans le país des Iroquois d'Agné. . . . .	50.
ART. VI.	De l'ivrognerie des Iroquois d'Agné & de ses malheureux effets. . . . .	58.
CHAP. III.	De la Mission de S. François Xavier chez les Iroquois d'Onnécout. . . . .	63.
CHAP. IV.	De la Mission de S. Jean Baptiste, aux Iroquois d'Onnontacé. . . . .	80.
ART. I.	Presens faits par Garakontié Ambaf- sadeur des Iroquois d'Onnontacé. . . . .	85.
	Responſes données le 27. Aoust 1668. aux pa- roles des Iroquois de la Nation d'Onnonta- gué portées par le Capitaine GaraKontié. .	89.

## Table of Chapters.

CHAP. I.	<b>O</b> <i>F the advantages derived from the peace made with the Iroquois.</i>	1.
CHAP. II.	<i>Of the Mission of sainte Marie among the Iroquois of Agnié.</i>	14.
ART. I.	<i>Journey of three Jesuit Fathers to the Lower Iroquois.</i>	16.
ART. II.	<i>First Baptism conferred on an Iro- quois woman.</i>	25.
ART. III.	<i>Severe trial of another Iroquois woman after her Baptism.</i>	28.
ART. IV.	<i>Of the reception of the Fathers in the other Iroquois Villages, and of a not- able Council which was held there after their arrival.</i>	41.
ART. V.	<i>Of the establishment of Christianity in the country of the Iroquois of Agnié.</i>	50.
ART. VI.	<i>Of the drunkenness of the Iroquois of Agnié, and its unfortunate effects.</i>	58.
CHAP. III.	<i>Of the Mission of St. Francis Xavier among the Iroquois of Onneiout.</i>	63.
CHAP. IV.	<i>Of the Mission of St. Jean Baptiste among the Iroquois of Onnontaté.</i>	80.
ART. I.	<i>Presents given by Garakontié, Am- bassador from the Iroquois of Onnontaté.</i>	85.
	<i>Answers given on the 27th of August, 1668, to the words of the Iroquois of the Onnontagué Nation, brought by Captain Garakontié.</i>	89.

ART. II.	<i>Heureuses rencontres pour le Baptême d'un Iroquois.</i>	96.
CHAP. V.	<i>De la Mission de S. Ioseph chez les Iroquois d'Oïogouien, &amp; de celle d'une Colonie d'Oïogouens nouvellement établie sur les Costes du Nord du Lac Ontario.</i>	100.
CHAP. VI.	<i>De la Mission du S. Esprit aux Outaouacs.</i>	103.
CHAP. VII.	<i>De la Mission de Tadoussac.</i>	111.
CHAP. VIII.	<i>Arrivée de Monseigneur l'Evesque de Petrée à Tadoussac pour y faire sa visite.</i>	120.
CHAP. IX.	<i>De l'Eglise des Hurons à Quebec,</i>	126.
ART. I.	<i>Conversion remarquable d'une jeune femme venuë des Hiroquois à Quebec, exprés pour s'y faire Baptiser.</i>	130.
ART. II.	<i>Mort precieuse &amp; admirable d'une fille Sauvage, âgé de 14. ans.</i>	136.
	<i>Lettre de Monsieur l'Evesque de Petrée à Monsieur Poittevin Curé de S. Ioffe à Paris.</i>	[154.]
CHAP. DER.	<i>De la Mission de S. Michel dans la cinquième Nation des Iroquois à Sonnontoüan.</i>	165.
	<i>Lettre Circulaire de la Sainte mort, d'une Religieuse Hospitaliere de Quebec.</i>	168.

ART. II.	<i>Occurrences fortunate for the Baptism of an Iroquois.</i>	96.
CHAP. V.	<i>Of the Mission of St. Joseph among the Iroquois of Oiogouen, and of that to a Colony of Oiogouens recently established on the North Shore of Lake Ontario.</i>	100.
CHAP. VI.	<i>Of the Mission of St. Esprit among the Outaouacs.</i>	103.
CHAP. VII.	<i>Of the Mission of Tadoussac.</i>	111.
CHAP. VIII.	<i>Arrival of Monseigneur the Bishop of Petræa at Tadoussac for the purpose of making his visit there.</i>	120.
CHAP. IX.	<i>Of the Church of the Hurons at Quebec.</i>	126.
ART. I.	<i>Remarkable conversion of a young woman who came from the Hiroquois to Quebec, expressly to be Baptized there.</i>	130.
ART. II.	<i>Precious and admirable death of a Savage girl 14 years old.</i>	136.
	<i>Letter from Monsieur the Bishop of Petræa to Monsieur Poittevin, Curé of St. Josse, at Paris.</i>	[154.]
CHAP. LAST.	<i>Of the Mission of St. Michel in the fifth Nation of the Iroquois at Sonnontouan.</i>	165.
	<i>Circular Letter on the Holy death of a Hospital Nun of Quebec.</i>	168.

[1] Relation de ce qui s'est passé dans la Nouvelle-France és années 1667. & 1668.

## CHAPITRE I.

DES AVANTAGES QU'ON RETIRE DE LA PAIX FAITE AVEC  
LES IROQUOIS.

NOUS avons commencé depuis plus d'un an à jouir des fruits de la paix, & à goûter les douceurs du repos que les armes de sa Majesté nous ont procuré par la soumission des Iroquois.

[2] Il fait beau voir à présent presque tous les rivages de notre Fleuve de S. Laurent habités de nouvelles colonies, qui vont s'étendant sur plus de quatre-vingt-lieues de pays le long des bords de cette grande Rivière, où l'on voit naître d'espace en espace de nouvelles Bourgades qui facilitent la navigation, la rendant & plus agréable par la vue de quantité de maisons, & plus commode par de fréquens lieux de repos.

C'est ce qui cause un changement notable en ce pays par les accroissemens qui s'y sont faits, plus grands, depuis qu'il a plu au Roy d'y envoyer des troupes, qu'il n'en avoit reçu dans tout le temps passé, & par l'établissement de plus de trois cents familles [3] en assez peu de temps; les Mariages estans si fréquens que depuis trois ans on en a fait quatre vingt-treize dans la seule Paroisse de Quebec.

La crainte des ennemis n'empêche plus nos Labou-



[1] Relation of what occurred in New France  
in the years 1667 and 1668.

## CHAPTER I.

OF THE ADVANTAGES DERIVED FROM THE PEACE MADE  
WITH THE IROQUOIS.

WE began more than a year ago to enjoy the fruits of peace, and taste the sweets of repose, procured for us by the arms of his Majesty through the subjection of the Iroquois.

[2] It is pleasant to see now almost the entire extent of the shores of our River St. Lawrence settled by new colonies, which continue to spread over more than eighty leagues of territory along the shores of this great River, where new Hamlets are seen springing up here and there, which facilitate navigation—rendering it more agreeable by the sight of numerous houses, and more convenient by frequent resting-places.

This causes a notable change in the country, both through its increased extent—which has been greater since the King has been pleased to send hither troops, of which it had received none in the past—and through the settlement of more than three hundred families [3] in a comparatively short time; and Marriages are so frequent that, in the last three years, ninety-three have occurred in the Parish of Quebec alone.

reurs de faire reculer les foreſts, & de charger leurs terres de toutes fortes de grains, dont elles ſe trouvent capables autant que celles de France, quand on leur donnera une ſemblable culture. Nos Chaffeurs vont bien loin en toute aſſurance courir l'Original, avec un profit ſigné qu'ils retirent de cette chaffe. Les Sauvages nos alliés ne craignans plus d'eſtre ſurpris en chemin, nous viennent chercher de tous coſtés de cinq & ſix cents lieuës d'icy, ou pour reſtablir leurs commerces interrompus [4] par les guerres, ou pour en commencer de nouveaux, comme pretendent faire des peuples fort éloignés, qui n'avoient jamais paru icy, & qui ſont venus cét Eſté dernier pour ce ſujet.

Les Iroquois même, comme s'ils ceſſoient d'eſtre & Sauvages & Iroquois, rempliſſent quelques-unes de nos habitations, pendant une bonne partie de l'année, & ſont leur traite avec nos François, avec toute la privauté ſouhaitable, & ils feroient bien plus, & même ſe viendroient habituer parmy nous, ſi la guerre qu'ils ont avec une nation qu'on appelle les Loups, ne les empêchoit pas de venir en aſſurance chez nous.

Ces biens dureront autant que la paix, & celle-cy autant que les [5] Iroquois feront en crainte, dans laquelle il eſt important de les maintenir, ſi l'on veut pouſſer l'établifſement des Colonies, qui ont pris de ſi heureux commencemens.

C'eſt à quoy travaille fortement Monſieur de Courcelle Gouverneur de tout ce pays, qui ayant ietté les premières frayeurs dans les terres des ennemis par ſes marches ſi hardies, les y maintient par l'apprehenſion de quelque ſemblable deſaſtre, n'y ayant rien qu'ils

Fear of the enemy no longer prevents our Laborers from causing the forests to recede, and from sowing their fields with all sorts of grain, to which the soil is as well suited as is that of France, if it only receives similar cultivation. Our Hunters go to a great distance in perfect safety to hunt the Moose, a pursuit which brings them in extraordinary profit. The Savages, our allies, no longer fearing that they will be surprised on the road, come in quest of us from all directions, from a distance of five and six hundred leagues,—either to reëstablish their trade, interrupted [4] by the wars; or to open new commercial dealings, as some very remote tribes claim to do, who had never before made their appearance here, and who came last Summer for that purpose.

Even the Iroquois, as if they had ceased to be Savages and Iroquois, fill some of our settlements during a good part of the year, and carry on their traffic with our Frenchmen with all the familiarity that could be desired. They would do much more, and would even come and make themselves at home among us, if the war which they are carrying on with a tribe called the Loups did not prevent them from coming to us with safety.

These blessings will continue so long as peace continues, and the latter so long as the [5] Iroquois are kept in a state of fear,—in which it is important to keep them, if we wish to continue the planting of Colonies which have had such auspicious beginnings.

It is to effect this that Monsieur de Courcelle, Governor of all this region, is making strenuous exertions; for, having spread the first alarms in the enemy's territory by his bold marches, he maintains them therein by the fear of some similar disaster;

ne doivent craindre d'un courage égal au sien, & dont ils ont eu des preuves si estonnantes.

Pendant qu'il conserve les Iroquois en paix par l'apprehension de la guerre & par la conservation des Forts de sainte Anne & de saint Jean, dont la proximité [6] les retient dans la crainte & dans leur devoir,

Monsieur Talon Intendant pour le Roy n'a point cessé d'appliquer tous ses soins pour le bien universel de ce pays, pour la culture des terres, pour les decouvertes des mines, pour les avantages des negoces & pour toutes les commodités qui peuvent servir à l'établissement & à l'agrédification de cette Colonie, desorte que nous regretterions beaucoup plus son retour en France, si nous n'avions eu Monsieur de Boutrouie son successeur. C'est tout ce que nous pouvons souhaiter d'avantageux pour bien reparer cette perte.

Ce sont des obligations toutes nouvelles dont nostre Canada est infiniment redevable à sa Majesté, qui par une bonté tout à fait Royale [7] a changé la face de ce pays, par ces puissans secours qu'il y a fait passer avec de si grandes depenses: entre autres le Regiment de Carignan Salieres, dont bon nombre d'Officiers & plus de 400. Soldats ont grossi la Colonie, s'estans faits habitans avec de tres avantageuses conditions: car on a donné à chacun des Soldats cent francs, ou cinquante liures avec les vivres d'une année, à son choix: & cinquante escus au Sergent, ou cent francs avec les vivres d'une année, aussi à son choix; ce qui est cause que fort peu retournent en France avec Monsieur de Salieres Colonel dudit Regiment; qui après avoir blanchi dans les armées de France, où il s'est fait assés connoître, est venu

for there is nothing which they may not apprehend from a courage like his, of which they have had such astonishing proofs.

Meanwhile, he keeps the Iroquois at peace by the fear of war, and by the maintenance of the Forts of sainte Anne and saint Jean,—the proximity of which [6] retains them in a state of alarm, and in respectful attitude.

Monsieur Talon, Intendant for the King, has not ceased to exert every effort for the general good of this country, for the cultivation of its fields, the discovery of mines, the promotion of commerce, and for every advantage that can conduce to the establishment and enlargement of this Colony. Consequently, we would regret much more his return to France, if we did not have as his successor Monsieur Boutroue,<sup>12</sup> who is all that we could wish for to make good the loss.

These are favors of quite recent occurrence for which our Canada is under infinite obligations to his Majesty—who, with a kindness altogether Royal, [7] has changed the face of this country by means of that powerful succor which he has sent it at so great expense. Among other forces may be mentioned the Regiment of Carignan-Salieres, of which a good number of the Officers, and more than 400 Soldiers, have increased the Colony by becoming settlers, under very advantageous conditions. Each one of the Soldiers has been given a hundred francs, or fifty livres with rations for a year, at his choice; and each Sergeant fifty crowns, or a hundred francs with rations for a year, likewise at his choice. For that reason, very few are going back to France with Monsieur de Salieres, Colonel of the said Regiment,—

icy prendre part à la gloire de la réduction des [8] Iroquois, desquels il en a emmené cinq de diverses nations, même de celle d'Andastoé, pour les présenter au Roy.

On commence aussi à s'appliquer à nos Sauvages d'icy; car depuis quelques Conférences que Monsieur Talon a eues sur les intentions du Roy, expliquées par les dépêches reçues de Monsieur Colbert, en ce qui regarde l'éducation des Sauvages, & leur conformité à nos mœurs; Monseigneur l'Evesque de Petrée, & les Peres Jésuites ont déjà mis dans leurs Séminaires un nombre de petits garçons Sauvages, pour y être élevés avec les enfans François: ce que Messieurs les Ecclesiastiques qui font au Mont-Royal ont aussi pris résolution de faire, comme encor Monsieur Talon, [9] qui est dans le dessein de faire élever cinq petites filles dans le Séminaire des Meres Vrfulines.

Et parce qu'un pays ne peut pas se former entièrement sans l'assistance des Manufactures, nous voyons déjà celle des foulloirs, & des chapeaux commencées; celle des toilles & des cuirs projetées, & on attend que la multiplication qui se fait des moutons, produise suffisamment des laines, pour introduire celle des draps, & c'est ce que nous espérons dans peu, puisque les bestiaux se peuplent icy abondamment, entr'autres les cheuaux, qui commencent à se distribuer dans tout le pays.

La Brasserie que Monsieur Talon fait construire, ne servira pas peu aussi pour la commodité publique, soit pour l'épargne des [10] boissons enyurantes, qui causent icy des grands desordres, auxquels on pourra obvier par cette autre boisson qui est très saine &

who, after growing gray in the armies of France, where he made himself very well known, came over here to take part in the glory of subjecting the [8] Iroquois. Of these savages he has taken with him five, of different tribes, and even from that of Andastoé, to present them to the King.

We have begun also to pay some attention to our Savages here; for since some Conferences that Monsieur Talon had concerning the King's intentions, which were explained by the despatches received from Monsieur Colbert, regarding the education of the Savages and their conformity to our customs, Monseigneur the Bishop of Petraea and the Jesuit Fathers have already placed a number of little Savage boys in their Seminaries, to be brought up there with the French children. This, too, the Gentlemen of the Clergy who are at Mont-Royal have resolved to do, as has also Monsieur Talon, [9] who intends to have five little girls brought up in the Seminary of the Ursuline Mothers.

Moreover since a country cannot be built up entirely without the help of Manufactures, we already see that of shoes and hats begun, and those of linen and leather planned; and it is expected that the steady increase in sheep will produce sufficient wool to introduce that of woolen goods. That is what we are hoping for in a little while, since animals are becoming abundant here, especially horses, which are beginning to spread throughout the entire country.

The Brewery which Monsieur Talon is having built will also contribute not a little to the public welfare, by causing a decrease in the use of [10] intoxicating drinks, which occasion great lawlessness here; that can be obviated by using this other drink,

non mal-faillante; soit pour conferver l'argent dans le païs, qui s'en divertit par l'achapt qu'on fait en France de tant de boiffons; soit enfin pour confumer le furabondant des bleds, qui se font trouvés quelquefois en telle quantité, que les Laboureurs n'en pouvoient avoir le debit.

Mais quoy que tout ce que nous avons dit, soit bien confiderable pour faire paroître les fruits de la paix; c'est peu neanmoins en comparaifon des avantages qu'elle donne pour la conversion de tous les Sauvages de ces contrées. C'est ce qu'on verra dans cette Relation par le reftabliffement des [11] Miffions, dont la guerre avoit arrefté le cours: fix Peres Iefuites font épars dans toutes les Nations Iroquoifes, & y ont déjà reftably quatre Eglifes confiderables, & baptifé plus de cent cinquante perfonnes, outre cinquante autres Iroquois prefque tous Adultes, qui ont efté baptifés à Quebec.

Quatre autres Iefuites font à courir à plus de quatre cens lieuës d'icy dans les Miffions des Outaoïacs, où ils ont prêché l'Evangile à plus de vingt-cinq Nations differentes; & reçu à l'Eglife par le saint Baptefme, plus de quatre-vingt perfonnes cette derniere année.

Deux autres Peres defcendent à Tadouffac, l'un pour y hiverner & cultiver cette Eglife, qui s'est acrüe de quarante Neophytes, & [12] l'autre pour donner commencement à celle des Gafpefiens, qui fe reüniffent par la commodité que leur en donne la paix.

Mais parce que la moisson devient plus ample que iamais dans une fi vaste eftenduë de païs, & parmy tant de Nations differentes, où il nous est permis d'aller maintenant; la Providence divine y a pourveu



which is very wholesome and not injurious. Moreover, it will keep in the country the money which is now sent out of it in the purchase of so much liquor in France. It will also promote the consumption of the superabundance of grain, which has sometimes been so great that the Laborers could not find a market for it.

But, although all this that we have said may be well worth consideration in giving a view of the fruits of the peace, it is yet little in comparison with the advantages afforded by it for the conversion of all the Savages in these regions. This may be seen in this Relation, in the reëstablishment of the [11] Missions whose progress had been interrupted by the war. Six Jesuit Fathers are dispersed through all the Iroquois Nations, and have already rebuilt there four considerable Churches; they have also baptized more than a hundred and fifty persons,—besides fifty other Iroquois, almost all Adults, who have been baptized at Quebec.

Four other Jesuits are engaged in the Missions of the Outaouacs, more than four hundred leagues from here; they have there preached the Gospel to more than twenty-five different Nations, and received into the Church by holy Baptism more than eighty persons during the past year.

Two other Fathers go down to Tadoussac,—one to pass the winter there, and build up that Church, which has gained an increase of forty Neophytes; and [12] the other to begin that of the Gaspesians, who are being reunited through the opportunity given them by the peace.

But, because the harvest is becoming more ample than ever in so vast an extent of territory, and among

d'une façon particulière, parceque d'un costé elle a augmenté le Seminaire de Monseigneur l'Evesque de Petrée estably à Quebec, de quelques Ecclesiastiques, partie du païs, partie venus de France, pour se joindre à ceux qui cultivent tant de Colonies différentes, avec un zele pareil à celui qui les a fait mépriser les douceurs de la France, pour se venir confumer icy par des travaux inconcevables.

[13] Et d'un autre costé cette même Providence nous a fourny un puissant renfort par la venuë de Monsieur l'Abbé de Queylus, avec plusieurs Ecclesiastiques tirés du Seminaire de S. Sulpice, lesquels vont joindre à Mont-Royal ceux qui y sont, & dont deux ont esté enuoiés par Monseigneur de Petrée cét Esté dernier, à une peuplade des Iroquois d'Oïogoïen, qui se sont placés depuis peu sur les rives du Nort du grand Lac Ontario.

On ne peut esperer de tant de braves Missionnaires que de tres-heureux succès, desquels ce païs fera encor redevable au Roy, qui pousse avec bien plus d'ardeur l'agrandissement du Royaume de IESVS-CHRIST, que l'étenduë de ses Estats. Et nous ne doutons point [14] que Dieu n'ait voulu adjoûter ce bon-heur à la gloire de nostre grand Monarque, de se servir de luy & de ses Armes, pour faire part de son pretieux sang à tous les peuples de ce païs, & dont quatre cens Sauvages qui ont esté baptisés cette année, ressentent déjà les effets, ainsi qu'on va le déclarer plus en detail.

the many different Nations to whom we are now permitted to go, divine Providence has made especial provision to meet it. On the one hand, it has enlarged the Seminary of Monseigneur the Bishop of *Petræa*, established at *Quebec*, by the addition of several Ecclesiastics—partly from the country and partly from France. These have come to join those who are promoting so many different Colonies with a zeal equal to that which made them despise the luxuries of France, in order to come and spend themselves here in incredible labors.

[13] On the other hand, this same Providence has furnished us a strong reinforcement by the coming of Monsieur the Abbé de *Queylus*, with several of the Clergy drawn from the Seminary of *St. Sulpice*. They are going to *Mont-Royal* to join those now residing there, two from whose number were sent this last Summer by Monseigneur of *Petræa* to a colony of the *Iroquois* of *Oiogouen*, who have settled recently on the North shore of the great Lake Ontario.<sup>13</sup>

We can expect only very happy results from the labors of so many brave Missionaries, for whom this country will be under still further obligations to the King, who is promoting the aggrandizement of the Kingdom of JESUS CHRIST with much greater ardor than he does the enlargement of his own Estates. We do not doubt [14] that it was God's will to add to the glory of our great Monarch this good fortune, of using him and his Arms in order to make all the peoples of this country participants in our Lord's precious blood,—the effects of which are already being experienced by four hundred Savages, who have been baptized this year, as will be shown more in detail.

## CHAPITRE II

DE LA MISSION DE SAINTE MARIE CHEZ LES IROQUOIS  
D'AGNIÉ.

LES Peres Fremin, Pierron & Bruyas, estants partis des le mois de Iuillet de l'année 1667. pour aller chez les Iroquois inferieurs, y renouveler les Missions que les guerres avoient interrompuës, [15] & ayant esté arrestés long-temps dans le Fort fainte-Anne à l'entrée du Lac Champlain, par la crainte d'une bande de Sauvages Mahingans, que nous apellons les Loups, ennemis des Iroquois; partirent enfin de ce Fort, refolus de courir les mêmes risques, & passer par les mêmes dangers que subiroient les Ambassadeurs Iroquois, avec lesquels ils alloient de compagnie en leur païs. Nous ne pouvons pas donner une plus nette connoissance de leur voyage, de leur arrivée, de leur reception, & des fruits qu'ils y ont commencé de faire pour planter la Foy dans ces terres desertes & barbares, qu'en les entendant parler dans leur Iournal, qu'ils en ont dresse depuis leur depart iusqu'à leur demeure fixe & arrestée dâs les Bourgades [16] Iroquoises. Voicy comme il commence.

ARTICLE I. VOYAGE DE TROIS PERES IESUITES CHEZ  
LES IROQUOIS INFERIEURS.

LE retardement que la crainte de la nation des Loups nous a fait faire dans les Forts, nous ayant donné la commodité d'y rendre quelque service

## CHAPTER II.

OF THE MISSION OF SAINTE MARIE AMONG THE IRO-  
QUOIS OF AGNIÉ.

THE Fathers Fremin, Pierron, and Bruyas, having set out in July of the year 1667, to go to the lower Iroquois, in order to restore the Missions there which the wars had discontinued; [15] and having been detained a long time in Fort sainte Anne, at the entrance to Lake Champlain, by the fear of a band of Mahingan Savages,—called by us the Loups, who are enemies of the Iroquois,—left this Fort at last, resolved to run the same risks and pass through the same dangers as were to be encountered by the Iroquois Ambassadors, in whose company they were going to their country. We cannot give a clearer knowledge of their journey, their arrival, their reception, and the success they have begun to realize in planting the Faith in these desert and barbarous regions, than by listening to their own account in the Journal which they kept from their departure up to their fixed and permanent abode in the [16] Iroquois Villages.<sup>14</sup> It begins thus:

ARTICLE I. JOURNEY OF THREE JESUIT FATHERS TO  
THE LOWER IROQUOIS.

THE delay which our fear of the nation of the Loups caused us to make in the Forts gave us an opportunity of rendering some service there to the

aux Soldats, par une espece de Mission que nous leur avons faite; enfin nous nous embarquâmes la veille de S. Barthelemy sur les quatre heures du soir, pour aller prendre gîte à une lieuë du dernier Fort des François, qui est celui de sainte Anne, & depuis, tant de jour que de nuit, nous poursuivîmes heureusement nostre voyage sans découvrir [17] aucune piste des ennemis. Ils avoient pris le costé du Sud pour retourner en leur païs, & nous tenions le costé du Nord dans le Lac de Champlain.

Nous avons admiré d'abord le soin que nos Iroquois Chrestiens avoient de prier Dieu tous ensemble, aussitôt après l'embarquement, nonobstant qu'ils eussent assisté à la sainte Messe que nous disions tous les jours de grand matin. Ces prieres achevées, nous nous mettions tous à ramer comme de pauvres forçats depuis le matin jusqu'au soir; pas un de nous trois n'avoit appris ce mestier; mais le peu de monde qu'il y avoit avec nous pour porter les travaux necessaires, nous obligeoit à nous y engager. Nous traversâmes gayement tout ce grand Lac, déjà trop [18] renommé par le naufrage de plusieurs de nos François, & tout fraîchement par celui du sieur Corlart commandant d'un Hameau des Hollandois proche d'Agnié, qui venant à Quebec pour y traiter de quelques affaires importantes, fut noyé en traversant une grande baye, où il fut surpris de l'orage.

Nous arrivâmes à trois quarts de lieuë du Sault, où se decharge le Lac du S. Sacrement: Nous nous arrestâmes tous en cet endroit, sans en sçavoir la cause, sinon quand nous vîmes nos Sauvages ramasser sur le bord de l'eau des pierres à fuzil presque toutes taillées. Nous ne fîmes point pour lors de reflexion

Soldiers, by a kind of Mission that we gave them. But at last, on the eve of St. Bartholomew's day, about four o'clock in the afternoon, we embarked to go and take shelter at a league's distance from the last Fort of the French, which is that of sainte Anne; and thereafter we went on our way, both day and night, without any mishap, and without discovering [17] any trace of the enemy. They had taken a Southerly direction, to return to their own country, while we kept to the Northern part of Lake Champlain.

We admired at the outset the care that our Christian Iroquois had to pray to God, all together, immediately after embarking, although they had been present at holy Mass, which we celebrated very early every morning. These prayers finished, we all set about paddling, like poor galley-slaves, from morning until evening. Not one of us three had learned this exercise, but, because we had so few men for performing the necessary work, we were obliged to take part therein. We gaily crossed this entire great Lake, which is already too [18] renowned by reason of the shipwreck of several of our Frenchmen, and, quite recently, by that of sieur Corlart, commandant of a Hamlet of the Dutch near Agnié,—who, on his way to Quebec for the purpose of negotiating some important affairs, was drowned while crossing a large bay, where he was surprised by a storm.<sup>15</sup>

Arriving within three-quarters of a league of the Falls by which Lake St. Sacrement empties, we all halted at this spot, without knowing why, until we saw our Savages at the water-side gathering up flints, which were almost all cut into shape. We did not

à cela; mais depuis nous en-avons fceu le myſtere; car nos Iroquois nous ont dit qu'ils ne manquent jamais de s'arreſter en cet [19] endroit, pour rendre hommage à une nation d'hommes inviſibles, qui habitent là, dans le fond de l'eau, & s'occupent à preparer des pierres à fuſil, preſque toutes taillées, aux paſſans, pourueu qu'ils leur rendent leurs deuoirs en leur preſentant du petun: s'ils en donnent beaucoup, ils leur font grande largeſſe de ces pierres: Ces hommes marins vont en canot comme les Iroquois, & quand leur grand Capitaine vient à ſe jeter à l'eau pour entrer en ſon Palais, il fait un ſi grand bruit, qu'il remplit de frayeur l'eſprit de ceux qui n'ont pas connoiſſance de ce grand Genie, & de ces petits hommes. Au recit de cette fable que nous en firent fort ferieufement nos Iroquois, nous leur demandâmes ſ'ils ne donnoient pas auſſi [20] à petuner au grand genie du Ciel, & à ceux qui demeurent avec luy? Ils reſpondirêt qu'ils n'en auoient pas beſoin comme ceux de la terre. L'occafion de ce conte ſi ridicule eſt qu'en verité le Lac eſt agité ſouuent de tres horribles tempeſtes, qui cauſent de furieufes lames, ſur tout dans le baſſin où le ſieur Corlart, dont nous venons de parler, eſt pery, & quand le vent vient du coſté du Lac, il pouſſe ſur ce rivage quantité de pierres dures & propres à faire du feu.

Le paſſay vne belle Ardoifiere, dit vn des trois Peres, que nous avons trouuée à cinq lieuës du Lac du S. Sacrement, à la portée du canon d'un petit Iſlet de 20. pieds environ de diametre. Elle n'eſt pas de la nature de toutes [21] celles que i'ay vuës ſur les rivages de la mer, ou aux environs de Quebec, qui n'ont que de l'apparence; mais celle-cy eſt toute



at that time reflect upon this, but have since then learned the meaning of the mystery; for our Iroquois told us that they never fail to halt at this [19] place, to pay homage to a race of invisible men who dwell there at the bottom of the lake. These beings occupy themselves in preparing flints, nearly all cut, for the passers-by, provided the latter pay their respects to them by giving them tobacco. If they give these beings much of it, the latter give them a liberal supply of these stones. These water-men travel in canoes, as do the Iroquois; and, when their great Captain proceeds to throw himself into the water to enter his Palace, he makes so loud a noise that he fills with fear the minds of those who have no knowledge of this great Spirit and of these little men. At the recital of this fable, which our Iroquois told us in all seriousness, we asked them if they did not also give [20] some tobacco to the great spirit of Heaven, and to those who dwell with him. The answer was that they do not need any, as do people on the earth. The occasion of this ridiculous story is the fact that the Lake is, in reality, often agitated by very frightful tempests, which cause fearful waves, especially in the basin where sieur Corlart, of whom we have just spoken, met his death; and when the wind comes from the direction of the Lake, it drives on this beach a quantity of stones which are hard, and capable of striking fire.

"I passed a fine Slate-quarry," says one of the three Fathers, "that we found five leagues from Lake St. Sacrement, a cannon-shot from a little Islet of about 20 feet in diameter. This quarry is not of the nature of all [21] those that I have seen on

femblable à celles que i'ay veuë dans les Ardennes de nostre France; La couleur est d'un beau bleu; les lames se levent aisement si grandes, & si petites qu'on veut, fort tendres & fort douces.

Pendant que ie m'arestay à cette Ardoisiere, nos matelots débarquants au bout du Lac du S. Sacrement, & se preparants au portage, qui est d'une petite demi-lieuë au trauers des bois; chacun se charge des hardes & des canots; dans lesquels nous estants rembarqués, enfin apres quelques coups d'avirons, nous les quitâmes, bien ioyeux d'estre heureusement arriués au bout du Lac, [22] d'où il ne nous restoit plus que trente lieuës de chemin par terre, pour nous rendre au terme, où nous aspirions depuis si long temps.

Tout le païs des Iroquois estoit alors dans des apprehensions si estonnantes d'une nouvelle armée des François, que depuis plusieurs jours quatorze guerriers estoient continuellement en sentinelle, à l'entrée de ce Lac, pour decouvrir la marche de cette armée, & pour en porter en diligence les nouvelles à toute la Nation; afin de luy venir dresser des embûches dans les bois, à la faveur desquels ils pretendoient l'ataquer auantageusement & la harceler dans les defilés. Il y auoit donc là vne troisiéme bande postée à son tour, pour faire ces découvertes; [23] mais par un grand bon-heur pour eux & pour nous, au lieu d'ennemis, nous leur fûmes des Anges de paix; & eux de Lions qu'ils estoient, ils se firent nos valets, & nous servirent bien à propos de portefaix; la Providence nous les ayants preparez pour se charger de nos paquets, que nous auions bien eu de la peine à transporter par terre iusqu'au païs.

the seashore, or in the neighborhood of Quebec, which have only the appearance of quarries; but this one is quite like those I have seen in the Ardennes of our France, its color being a beautiful blue and its laminæ easily detached,—large or small, as one wishes,—very fragile and very soft.

“ While I paused at this Slate-quarry, our sailors landed at the end of Lake St. Sacrement, and made preparations for the portage, which is barely half a league long through the woods, each one taking his burden, of baggage or of canoes. When we had embarked again, we at last, after some strokes of our paddles, quitted these canoes, very glad to have arrived safely at the end of the Lake, [22] from which point there remained only thirty leagues of journey by land, to reach the goal to which we had so long aspired.”

The whole country of the Iroquois was at that time so overcome with fear of a new French army, that for several days fourteen warriors had been constantly on the watch at the entrance to this Lake, in order to discover the army's line of march, and bear news of it with all haste to the whole Nation. Their purpose was to lay ambuscades for it in the woods, by means of which they intended to attack it at an advantage, and harass it in the defiles; accordingly, there was also a third band posted there, for the purpose of making this reconnoissance. [23] But, by great good fortune for them and for us, instead of being enemies to them, we were Angels of peace; while on their part, from being Lions as they had been, they became our menials, and served us very opportunely as porters,—being furnished us by Providence to take charge of our baggage, which we

Nous marchons donc de compagnie à petites journées, & nous nous rendons à trois quarts de lieuë de leur principale Bourgade, nommée Gandaouiagué, qui est celle que feu le Pere Iogue[s] a arrosée de son sang, & où il a esté si mal traité pendant dixhuit mois de captivité. On nous y receut avec les ceremonies ordinaires, [24] & avec tout l'honneur imaginable. Nous fûmes conduits dans la cabanne du premier Capitaine, où tout le monde vint fondre pour nous considerer à l'aïse, tout ravis de voir chez eux les François si paisibles, qui peu auparavant y avoient paru comme en furie, & mettant le feu par tout.

Les premieres applications du Pere Fremin furent d'aller par les cabannes chercher les captifs Hurons & Algonquins, qui composent eux seuls les deux tiers du Bourg: il baptisa d'abord dix de leurs enfans, presentant à Dieu ces heureuses premices de la nouvelle Mission.

[25] ARTICLE II. PREMIER BAPTESME CONFERÉ À  
UNE FEMME IROQUOISE.

C'EST icy le lieu de raconter vn miracle de grace, que la bonté Divine opera en la personne d'une pauvre Iroquoise, à qui des guerriers de la nation des loups auoient peu auparavant enlevé la chevelure, à la veuë de la Bourgade. Le Pere Fremin estant entré dans la Cabanne, où estoit cette pauvre malheureuse toute trempée dans son sang, & plus morte que viue, à cause des blessures qu'elle venoit de recevoir; il l'aborde, & la voyant tirer à la fin, luy parle de l'autre vie, des peines de l'enfer, où elle alloit tomber, si elle n'embrassoit la Foy; & des biens du Paradis, [26] qui luy estoient affeurés, si elle

would have had much difficulty in transporting to their country by land.

We proceeded accordingly in company, by short marches, and came to within three-quarters of a league of their chief Village, called Gandaouagué, the one which the late Father Jogues watered with his blood, and where he was so maltreated during eighteen months of captivity.<sup>16</sup> We were received there with the customary ceremonies, [24] and with all imaginable honor. We were conducted to the cabin of the foremost Captain, where all the people crowded in, to contemplate us at their ease,—quite delighted to see among them Frenchmen, so peaceably inclined, who not long before had made their appearance there as if infuriated, setting fire to everything.

The first care of Father Fremin was to go through the cabins, and find the Huron and Algonquin captives, who alone compose two-thirds of the Village. He baptized at once ten of their children, offering to God these blessed first-fruits of the new Mission.

[25] ARTICLE II. FIRST BAPTISM CONFERRED ON AN IROQUOIS WOMAN.

THIS is the place to relate a miracle of grace wrought by Divine goodness in the person of a poor Iroquois woman, whom the warriors of the loup nation had, a short time before, scalped in plain sight of the Town. Father Fremin, entering the Cabin where this poor unfortunate was,—all bathed in her blood, and more dead than alive from the wounds she had just received,—approached her. Seeing that she was drawing near her end, he spoke to her about the other life—the tortures of hell, into which she was going to fall if she did not

se faisoit Chrestienne. A ces instructions elle fait la fourde oreille, & le Pere fut contraint de fortir sans rien gagner sur son esprit: Pendant que nous sommes en prieres, pour le salut de cette pauvre Ame, le Pere retourne à la charge; mais il ne fut pas pluſtôt entré dans la cabane qu'il y trouva un nouvel obstacle de la part d'une vieille femme, qui le repouſſoit d'un coſté, & de l'autre fortifioit la malade dans son opiniaſtreté: l'heure marquée par la Providence n'eſtoit pas encor arrivée; on y retourne pour la troiſième fois, mais sans fruit; nous deſeſperions preſque entierement du ſalut de cette moribonde, parce que nous eſtions sur les termes de partir de cette Bourgade, [27] bien fachez de laiſſer cette proye au demon.

Neanmoins le Pere fut puiſſamment inspiré de faire un dernier effort, pendant que nous levions les bras en haut pour flechir la Miſericorde de Dieu; il entre, il s'approche, il parle, il eſt écouté, & il trouve cette pauvre femme toute changée: elle l'entend avec plaisir, elle repete les prieres avec ferveur, en vn mot elle ſe trouva ſi bien diſpoſée, le S. Eſprit ayant eſté ſon Maiſtre & ſon Inſtructeur, qu'avant qu'elle expiraſt, nous luy donnâmes le S. Baptême, pour eſtre la premiere Ame de cette Barbarie qui priera Dieu pour nous dans le Ciel, & pour la cōverſion de ſes compatriotes. Nous ne devons pas reſter ce jour-là à Gandaouiagué; mais Dieu [28] qui a ſes deſſeins, fit naiſtre le ſalut de cette pauvre femme de ſon propre malheur, & du retardement que cauſerent les guerriers qui eſtoient allés pour ſuivre les loups qui auoient fait ce coup.

embrace the Faith; and the joys of Paradise, [26] which were assured to her if she became a Christian. To these teachings she turned a deaf ear, and the Father was obliged to go out without having made any impression upon her mind. While we were at prayers for the salvation of this poor Soul, the Father returned to the charge; but he had no sooner entered the cabin than he found a new obstacle there, in the person of an old woman who not only repulsed him, but confirmed the sick woman in her obstinacy. The hour marked by Providence was not yet come. He returned for the third time, but without success; and we almost despaired of the salvation of this dying woman, because we were about to depart from that Village, [27] much grieved at leaving this prey to the demon.

Nevertheless, the Father was urgently inspired to make one last attempt, while we raised our hands to heaven to move God's Pity. He went in, and drew near; he spoke, was heard, and found this poor woman quite changed. She listened to him with pleasure, repeated the prayers with fervor, and, in a word, was found so well prepared—the Holy Ghost having been her Master and Teacher—that before she died we gave her Holy Baptism, that she should be the first Soul of this Barbarian community who should pray to God in Heaven for us, and for the conversion of her countrymen. It had not been our intention to remain that day at Gandaouagué; but God, [28] who has his designs, made the salvation of this poor woman spring from her own misfortune, and from the delay caused by the warriors who had gone in pursuit of the loupes, who had inflicted this blow.

ARTICLE III. RUDE ÉPREUVE D'UNE AUTRE FEMME  
IROQUOISE APRÈS SON BAPTÊME.

M AIS voicy vne autre merveille de grace, bien plus considerable que la premiere; elle donnera fans doute de la consolation aux Lecteurs, & à mesme temps leur fera voir que la force du veritable Christianisme & l'Esprit de IESVS-CHRIST ne se trouve pas moins parmy les Barbares, que chez les peuples policez, *vbi non est Gentilis & Iudeus, Barbarus & Scythæ, sed omnia & in [29] omnibus Christus.* Le Pere Fremin la raconte avec toute la fidelité possible en ces termes.

Arriuant au païs des Iroquois, nous fûmes obligés de rester trois iours à la premiere Bourgade, qui se trouua en nostre chemin, appelé Gandaouiagué; la crainte des guerriers de la nation des loups nous y tenant resserrez, & nous empeschant de passer outre, sans escorte considerable.

Pendant ce temps, que Dieu me donnoit bien à propos, ie tâchay de ramasser nos anciens Chrestiens de la Nation Huronne, lesquels depuis plusieurs années estoient priuez de la veüe de leur Pasteur: ie les fis tous assembler dans vne Cabanne écartée, pour y regler tous les exercices du Christianisme qu'ils y devoient pratiquer.

[30] Il se trouua parmy ce petit troupeau, une femme Iroquoise âgée de vingt cinq ans, laquelle voulut rester pour entendre ce que ie devois dire; à la fin de mon discours, m'adressant sa parole, elle me dit que tout de bon & sans feintise elle vouloit estre Chrestienne; ie luy respondis que ie iugerois de sa sincerité par sa perseverance; que cependant ie l'instruirois, & luy ferois concevoir peu à peu le grand bonheur auquel elle aspiroit: elle ne manqua pas de



ARTICLE III. SEVERE TRIAL OF ANOTHER IROQUOIS  
WOMAN AFTER HER BAPTISM.

BUT here follows another marvel of grace, much more considerable than the first. It will doubtless give consolation to the Readers, and at the same time will make them see that the force of true Christianity and the Spirit of JESUS CHRIST is found not less among Barbarians than among civilized nations, *ubi non est Gentilis et Judeus, Barbarus et Scythia, sed omnia et in* [29] *omnibus Christus*. Father Fremin relates it, with all possible fidelity, in these terms:

“ Arriving in the country of the Iroquois, we were obliged to remain three days in the first Village which we found on our way, called Gandaouagué; fear of the warriors of the Iou nation kept us shut up there, and prevented us from going on without a considerable escort.

“ During this time, which God very opportunely gave me, I tried to reassemble our old Christians of the Huron Nation, who had been for several years deprived of the sight of their Pastor. I made them all assemble in a Cabin apart, in order to prescribe all the exercises of Christianity which they were to practice.

[30] “ In this little band there happened to be an Iroquois woman, twenty-five years of age, who wished to remain and hear what I was going to say. At the close of my discourse she addressed me, and told me that she wished, in all sincerity and without pretense, to be a Christian. I answered her that I could judge of her sincerity from her perseverance; and that, meantime, I would instruct her, and would little by little make her understand the great blessing to which she aspired. She on her part did not fail to

fon coûté de faire tout ce que ie devois eſperer d'une fervente Catecumene: elle aſſiſta à toutes nos aſſemblées avec vne ferveur des premiers Chreſtiens, & quand il me fallut partir, ayant deſignée la Cabanne, où tous ſe devoient aſſembler les matins & les ſoirs, pour y [31] faire les prieres publiquement, & ayant nommé une bonne C[h]reſtienne pour avoir ſoin d'avertir tous les autres de l'heure de ces aſſemblées, noſtre Iroquoife ſe preſenta pour cet office de Charité & d'humilité, & avec un courage tout à fait heroïque, elle ſurmonta la honte naturelle & ordinaire qu'ont les ieunes femmes Iroquoifes, d'aller de Cabanne en Cabanne faire ces fortes d'invitations, qui ne ſe font point ſans recevoir des brocards & des iniures, de la part de ceux qui ne ſont pas Chreſtiens.

Quand ie fus preſt de partir, comme elle vit qu'elle ne pouvoit pas encor obtenir la grace d'eſtre Baptifée, elle me dit, mais avec une rauiffante ingenuité; pour le moins Baptifés mon fils [32] vnique, il n'a pas encor peché comme moy, pour ſe rendre indigne de ce bonheur; ie luy accorday cette demande, & la conſolay beaucoup, luy promettant de me rendre dans 15. iours auprès d'elle, pour l'inſtruire.

Les 15. iours eſtants expirés, & ne pouvant me dérober aux affaires plus importantes qui m'accabloient, ie ne pû tenir ma promeſſe pour l'aller voir; mais elle vint elle meſme me trouver dans la Bourgade de Tiōnontonguen; Je fus ravi de la voir, & luy ayant dit que i'allois me metre tout de bon à luy apprendre les prieres, & les principaux Myſteres de noſtre Foy; ie les ſcay, me dit-elle, ie les ay apprises parfaitement pendant ton abſence, par le moyen d'une bonne Huronne [33] qui n'a ceſſé de m'inſtruire

perform all that I could expect from a fervent Catechumen. She was present at all our meetings, with a fervor worthy of the first Christians; and when I had to go away, and had designated the Cabin where all were to assemble, morning and evening, to [31] say their prayers in public, and had named a good Christian woman to take the charge of informing all the others of the hour of these meetings, our Iroquois woman offered herself for this office of Charity and humility. Then, with a courage altogether heroic, she surmounted the natural and usual shame that young Iroquois women feel in going from Cabin to Cabin to give that kind of invitation, which is not done without receiving taunts and insults from those who are not Christians.

“ When I was ready to depart, as she saw that she could not yet obtain the grace of Baptism, she said to me with a charming simplicity: ‘ At least, Baptize my only son; [32] he has not sinned yet, to render himself unworthy of that blessing.’ I granted her this request, and comforted her greatly, promising her to come back in a fortnight, in order to instruct her.

“ The fortnight having expired, as I was unable to get away from more important duties which were overwhelming me, I could not keep my promise to visit her; but she came herself to find me in the Village of Tionnontonguen. I was delighted to see her, and when I told her that I was going to begin in good earnest to teach her the prayers and principal Rites of our Faith, she answered me: ‘ I know them; I learned them perfectly during thy absence, from a good Huron woman, [33] who has not ceased to instruct me every day.’ Then, proceeding to recite without error all the prayers and principal articles

tous les iours; puis s'estant mis à reciter parfaitement toutes les prieres, & les principaux articles de la Foy; à quoy tient-il, m'adioûta-t-elle, que tu ne me Baptises? c'est à present que tu dois tenir ta parole.

Comme ie ne la connoissois pas encor affés; ie la differay à un autre temps, le plus doucement qu'il me fut possible, & ie luy fis trouver bon de s'en retourner chez foy en emportant l'esperance qu'au plûtoſt i'acquiescerois à ſes deſirs. De fait, quelque temps apres ie fus en ſa Bourgade de Gãdaouagué. Comme i'y entrois, elle vint audevant de moy, pour me demander le Baptême: ie tachay pour lors de m'informer de nos bonnes Chreſtiennes Huronnes, [34] comme elle s'eſtoit comportée pendant mon abſence; elles m'affeurerent qu'elle avoit eſté l'exemple de toutes les autres, ſoit en ſa ferveur, ſoit en l'affiduité aux prieres, tous les matins & tous les ſoirs, ſans y avoir iamais manqué; qu'elle adioûtoit meſme ſes paroles à ſes exemples, les exhortant avec une ardeur admirable.

Ie luy parlay donc en particulier pour fonder un peu le fond de ſon cœur; & ie trouvay une femme d'une rare innocence, d'un bon eſprit, & d'une heureuſe memoire; elle s'eſtoit habituée à reciter tous les iours ſon chapelet cinq & ſix fois; & ie puis affurer que depuis le matin iuſques au ſoir, elle eſtoit en oraïſon continuelle; toutes ces belles diſpoſitions [35] m'obligerent enfin à luy conferer le S. Baptême.

Cette vertu eſtoit trop grande pour n'eſtre pas éprouvée: elle n'eut que deux iours de terme, après leſquels ſon fils tombe malade; Ie tremblois de peur pour cette pauvre femme, ne la croyant pas encor affés bien affermie, mais ie m'aperceus bien que ce

of the Faith, 'What is the reason,' she added, 'that thou dost not Baptize me? Thou oughtest now to keep thy word.'

"As I did not yet know her sufficiently, I put her off until another time, as gently as I could, and won her consent to go back to her home with the hope that I would, as soon as possible, comply with her desires. In fact, some time afterward I visited her Village, Gandaouagué; and as I entered she came to meet me, in order to ask me for Baptism. I tried then to ascertain from our good Huron Christian women [34] how she had conducted herself during my absence. They assured me that she had been an example for all the other women, both in fervor and in constancy at prayers, every morning and every evening, without ever failing to be there; and that she even added her words to her example, exhorting them with an admirable ardor.

"Accordingly, I spoke to her in private, in order to sound the depths of her heart a little; and I found a woman of rare innocence, of good intelligence, and of an excellent memory. She was accustomed to tell her beads five or six times every day; and I can affirm that, from morning till night, she was continually praying. All these excellent dispositions [35] obliged me at last to confer on her Holy Baptism.

"This virtue was too great not to be tested. After the lapse of only two days, her son fell ill; and I trembled with fear for this poor woman, not thinking her yet sufficiently established; but I perceived plainly that hers was no common virtue. She did not weaken in her holy resolves, but continued her devotions as usual, and merited by her constancy the cure of her son.

n'estoit pas une vertu du commun, elle ne broncha point dans ses faintes resolutions, & continua ses deuotions à l'ordinaire, & merita par sa constance la guerison de son fils.

Mais ce ne fut que pour entrer dans une plus rude épreuve; à peine son fils est-il guéri, que son mari fut tué tout près du bourg, par les Mahingans; elle aimoit cet homme plus qu'elle [36] même; & comme elle étoit bien faite, aussi avoit-elle bon esprit, & étoit des meilleurs familles du pays; toutes ces bonnes qualités avoient donné naissance à leur mariage, qui s'étoit fortifié depuis huit ou dix ans par un amour reciproque, tendre & très constant, & passoit pour le plus accompli qui fut entre les Sauvages.

On peut juger par là quelle devoit être l'affliction de cette femme, & si sa foy qui n'étoit encore que dans son berceau, n'étoit pas bien en danger de se perdre; mais tant s'en faut qu'elle se relâchât en ses deuotions, qu'au contraire elle les augmenta, pour se fortifier toujours de plus en plus contre les attaques du diable, qui suscita les parens [37] du défunt pour venir tous fondre en sa Cabanne, & lui faire mille reproches, lui imputant & la maladie de son fils, & la mort de son mary, qu'elle avoit tués se faisant Chrétienne; ses propres parens s'en mêlèrent aussi, & tous ensemble passèrent huit iours autour d'elle, la chargeant de toutes les injures les plus atroces que la passion leur pouvoit suggérer, & vifant envers elle de tous les mauvais-traitemens qu'on peut s'imaginer en ces rencontres.

Les courages les plus fermes plioient dans ces conjonctures, & huit iours de souffrances étoient assés pour la jeter dans l'abattement, & d'esprit &

“ But it was only to encounter a more severe test. Scarcely had her son recovered when her husband was killed, very near the village, by the Mahingans. She loved this man more than herself, [36] and, while she was physically well formed, she had also a good mind, and was related to the best families of the country. All these good qualities had brought about their marriage, which had been confirmed during the last eight or ten years by a reciprocal love, very tender and constant; and it was regarded as the most complete union that existed among the Savages.

“ From this it can be judged what must have been this woman's affliction; and whether her faith, which was yet only in its infancy, was not in great danger of destruction. But so far from relaxing in her devotions, she on the contrary increased them, in order to fortify herself constantly more and more against the assaults of the devil. He incited the relatives [37] of the deceased to come all pouring into her Cabin, and cast at her a thousand reproaches,—imputing to her both the illness of her son and the death of her husband, whom she had killed by becoming a Christian. Her own relatives also took part in this effort; and they, all together, spent a week with her, loading her with all the most atrocious insults that passion could suggest to them, and inflicting upon her all the ill treatment one can imagine in such circumstances.

“ The strongest courage would falter under such conditions; and a week of suffering was enough to throw her into a state of dejection, both of mind and of body; but she had no sooner perceived this than she sent for me [38] to come and comfort her. At our interview, she redoubled her tears, and I could not restrain my own; but her tears were all innocent,

de corps; mais elle ne s'en fut pas plutôt aperceüe, qu'elle m'envoia [38] querir pour l'aller consoler. A nostre entreveüe elle redoubla ses larmes, & ie ne pûs retenir les miennes; mais ses larmes estoient toutes innocentes, & ie trouvay son cœur parfaitement resigné aux ordres de Dieu, & son Ame aussi nette parmi toutes ces brouilleries, & aussi innocente, que le premier iour de son Baptême. Mais ce que i'admiray davantage, ce fut sa fermeté dans sa foy, & dans toutes ses pratiques de devotion; dans lesquelles elle demeura toujours inébranlable, iusqu'à reciter son chapelet huit & dix fois par iour; en quoy elle goûtoit une merveilleuse douceur parmi ses plus grandes afflictions.

Après cela, ie croyois que Dieu estoit content de ces épreuves; [39] mais à peine vingt iours de temps avoient commencé à effuyer ses larmes, qu'une fluxion luy tomba sur les yeux, qui luy rendit le visage monstrueux, & luy fit perdre l'usage de la lumiere. A cet accident tous ses parens aussi bien que ceux de son mari defunt, redoublerent leurs persecutions; N'es-tu pas encor contente d'avoir tué ton mari, luy disoient-ils; Veux tu encore te tuer toy mesme? Ne vois-tu pas que c'est la Foy qui cause tous ces maux? Aye pitié de ton enfant, & de tes autres parens, si tu veux t'abandonner en proye à toutes les miseres: ils continuerent huit iours durant dans de semblables reproches; & elle pendant toute cette persecution, n'avoit autre consolation, que celle que Dieu luy donnoit dans ses prieres, [40] qu'elle redoubloit à proportion qu'on la persecutoit.

On luy amena plusieurs fois les iongleurs du païs pour travailler à sa guerison par des festins & par des



and I found her heart perfectly resigned to the decrees of God, and her Soul as pure and guiltless amid all this wrangling as on the very day of her Baptism. But what I most admired was her firmness in her faith and in all her exercises of devotion, in which she continued always unshaken, even to telling her beads eight and ten times a day; in this she experienced a marvelous peace amid her greatest afflictions.

“After that, I thought that God was satisfied with these tests; [39] but scarcely had twenty days’ time begun to dry her tears, when she was seized with an inflammation of the eyes which greatly disfigured her face and made her lose the use of her eyes. At this mishap all her relatives, as well as those of her dead husband, redoubled their persecutions. ‘Art thou not yet content with having killed thy husband?’ they asked her. ‘Wilt thou kill thyself too? Seest thou not that it is the Faith that causes all these ills? Take pity on thy child and thy other relatives, if thou art determined to abandon thyself a prey to all calamities.’ For a whole week, they kept up reproaches like these; and she, during all that persecution, had no other consolation than that which God gave her in her prayers, [40] which she increased in proportion as she was persecuted.

“Several times the jugglers of the country were brought to her, to try to effect her cure by feasts and superstitious ceremonies; but she would never consent to this. Those who know how great is the complaisance of the Savages toward their relatives, will easily judge that the virtue of this woman was heroic, and that God visited her with very extraordinary graces.

ceremonies fuperftitieuſes; mais iamais elle n'y voulut confentir. Ceux qui ſçauent combien grande eſt la condeſcendance qu'ont les Sauvages pour leurs parens, iugeront aiſement que la vertu de cette femme eſtoit heroïque, & que Dieu luy a fait des graces bien ſingulieres.

Ayant donc refusé les iongleurs du païs, elle s'adreſſa à un de nos Chreſtiens Hurons; qui ſçavoit un bon remede pour ſon mal, & Dieu le benifſant, après trois mois d'eſpreuve, elle a recouvré, & la lumiere de ſes yeux, & la ſanté de ſon corps; & en reconnoiſſance [41] elle continuë dans ſes ferveurs, qu'elle inſpire à ſon fils, qui n'a que quatre ans; & qu'elle a deſja rendu ſçauant dans les prieres. Si la perſeuerance met le ſeau à une ſi heureuſe vie, ie ne feray point de difficulté, connoiſſant, comme ie fais, ſon innocence, de l'egaler aux Chreſtiens des premiers Siecles de l'Egliſe. Mais retournons au voyage de nos Miſſionnaires, que le recit de ces deux choſes aſſez conſiderables a interrompû. Voicy comme il continuë à parler.

ARTICLE IV. DE LA RECEPTION DES PERES DANS LES  
AUTRES BOURGADES IROQUOISES, & D'UN  
CELEBRE CONSEIL QUI Y FUT TENU  
APRÉS LEUR ARRIUÉE.

**D**E Gandaouiagué nous paſſâmes à une autre Bourgade [42] éloignée de deux lieuës, ou nous fûmes encores mieux receus qu'en la premiere; & que nous conſacrâmes par le Baptême de trois enfans; dont l'un, qui ſe trouve Orphelin de pere & de mere, eſt tout preſt d'expirer: Ne voila pas par avance une riche recompénſe de nos travaux paſſés,

“ Having, then, refused the jugglers of the country, she had recourse to one of our Huron Christians who knew a good remedy for her disease; and, God blessing it, she has recovered, after using it three months, both the sight of her eyes and the health of her body. In gratitude, [41] she continues in her fervor and inspires the same in her son,—who is only four years old, and whom she has already taught some of the prayers. If perseverance places the seal upon so blessed a life, I shall have no difficulty—knowing, as I do, her innocence—in likening her to the Christians of the first Centuries of the Church.” But let us return to the journey of our Missionaries, which the narration of these two rather important events has interrupted. Let us see how he continues to speak.

ARTICLE IV. OF THE RECEPTION OF THE FATHERS IN  
THE OTHER IROQUOIS VILLAGES, AND OF A  
NOTABLE COUNCIL WHICH WAS HELD  
THERE AFTER THEIR ARRIVAL.

FROM Gandaouagué we went on to another Village, [42] two leagues distant, where we were received even more kindly than at the first one; this place we consecrated by the Baptism of three children, one of whom, Orphaned of both parents, was at the point of death. Was not this a rich recompense in advance for our past labors, and a powerful incentive to embrace with courage those which should present themselves in the future?

However, we had to leave this second Village, in order to journey on to the Capital of this whole country, called Tionnontoguen,<sup>17</sup>—which the Iroquois have rebuilt, at a quarter of a league from that which

& un puiffant aiguillon pour embrasser avec courage ceux qui se presenteront.

Il fallut encor fortir de cette seconde Bourgade, pour nous transporter à la Capitale de tout ce païs, nommée Tionnontoguen, que les Iroquois ont rebatie, à un quart de lieuë de celle que les François brulerent l'an passé. Nous y fûmes escortés par deux cents hommes, qui marchaient en bon ordre; nous allions les derniers immédiatement devant les Testes [43] blanches, & les plus considérables du païs. Cette marche se faisoit avec une gravité admirable, iusqu'à ce que nous estans rendus assés proche du Bourg, tout le monde s'arresta, & nous fûmes complimentés par le plus eloquent de la Nation, qui nous attendoit avec les autres Deputez. Apres quoy, il nous introduisit dans la Bourgade, où nous fûmes receus avec la decharge de toute l'artillerie, chacun tirant de sa Cabanne, & deux pierriers faisant feu aux deux bouts du Bourg.

Toute la harangue, que cet homme nous fit, consistoit en ces deux mots; qu'ils estoient heureux de ce que le François venoit dissiper les broüillars de l'air, dont la nation des Loups le troubloient, & remettre leur esprit en bonne assiette [44] par l'affûrance de la paix, que nostre venuë leur donnoit; après quoy suivit le festin, qui consistoit à un plat de bouillie de bled d'Inde cuit à l'eau, avec un peu de poisson boucané, & pour deffert un panier de citrouilles.

Peut-estre s'estonnera-t'on que des Missionnaires acceptent des honneurs qui leur sont si magnifiquement deferez, & se trouvent à des festins, dont ces peuples ont de coûtume de regaler leurs Ambaffa-

the French burned down last year. We were escorted thither by two hundred men, who marched in good order; we went last, immediately in front of the hoary Heads [43] and the most considerable men of the country. This march was executed with an admirable gravity until, when we had arrived quite near the Village, every one halted, and we were complimented by the most eloquent man of the Nation, who was awaiting us with the other Deputies. After this, he conducted us into the Village, where we were received with the discharge of all the artillery,—each one firing from his Cabin, and two swivel-guns being discharged at the two ends of the Village.

The entire harangue which this man made us consisted of these few words: that they were glad that the Frenchman was coming to clear the air from the mists with which the nation of the Wolves was clouding it, and to restore calm to their minds [44] by the assurance of peace that our arrival gave them. After this followed the feast, which consisted of a dish of porridge made with Indian corn, cooked in water, with a little smoked fish, and, for dessert, a basket of squashes.

Perhaps some will be astonished that Missionaries accept honors which are paid them with so much ceremony, and are present at feasts with which these peoples are accustomed to regale their Ambassadors. But both these honors and these feasts are after the manner of the Savages,—that is to say, of such a nature that they conflict neither with humility nor with Christian temperance; on the contrary, they furnish opportunities to practice advantageously both these virtues. We must then hold St. Paul's opinion:

deurs; Mais & ces honneurs & ces festins font à la Sauvage; C'est à dire de telle nature, qu'ils ne combattent point ni l'humilité, ni la temperance Chrestienne, au-contraire ils fournissent les occasions de pratiquer avantageusement ces deux vertus; Il faut donc s'en tenir au sentiment de S. Paul: [45] *Scio & humiliari, scio & abundare, & satiari & esurire.*

Le iour de l'Exaltation de Sainte Croix estant destiné pour faire nos presens, c'est à dire pour parler en public sur le sujet de nostre venuë; toutes les six Bourgades d'Agnié s'assemblerent icy, hommes, femmes, & enfans & vieillards; & après auoir donné commencement à cette action, par le *Veni Creator*, dont le chant fut entrecoupé du son d'un petit instrument de musique, que ces peuples escoutët avec plaisir & avec admiration; le Pere Fremin harangua devât toute cette grande assemblée, s'accommodant pour les discours & pour les postures à la façon de faire de leurs plus celebres Orateurs, qui ne parlent pas moins par gestes que de la langue. Il leur fit voir les grands biens [46] que produisoient la paix, les malheurs qui accompagnent la guerre, dont ils auoient éprouvé les effets depuis un an, par l'embrasement de leur Bourg. Il leur reprêcha les perfidies & les cruautés qu'ils avoient exercées, avec tant de barbarie sur nos Frâçois, sans en avoir reçu aucun mauvais traitement: il leur declara en fuite, qu'il venoit exprés pour changer cette humeur barbare, leur apprenant à viure en hommes, & puis à estre Chrestiens; & qu'en fuite nostre grand Onnontio les recevroit pour ses sujets, & les prendroit deormais sous sa protection Royale, comme il a fait tous les autres peuples de ces contrées. Qu'au reste ils se

[45] *Scio et humiliari, scio et abundare, et satiari et esurire.*

The day of the Exaltation of the Holy Cross having been fixed upon for making our presents,—that is to say, for speaking in public on the subject of our coming,—all the six Villages of Agnié assembled here, men, women, children, and old men. After having begun the ceremony by the *Veni Creator*, the chanting of which was accompanied by the notes of a small musical instrument, which these peoples listen to with pleasure and wonder, Father Fremin made a harangue before all this great assembly, adapting himself in discourse and gestures to the usage of their most celebrated Orators, who speak not less by gesticulation than by language. He made them see the great blessings [46] produced by peace, and the evils that accompany war—of which they had felt the effects, a year before, in the destruction of their Village by fire. He reproached them for the acts of perfidy and cruelty that they had committed, with such barbarity, upon our Frenchmen, without having received any ill treatment from these. Then he declared to them that he came for the very purpose of changing this barbarous disposition, by teaching them to live like men, and then to be Christians; and that our great Onnontio would then receive them as his subjects, and would take them thenceforth under his Royal protection, as he had all the other tribes of those regions; and that, moreover, they must take good heed in the future not to commit any act of hostility, either upon us or upon our allies.

[47] But, in order to inspire them with greater terror, and make more impression on their minds, as these peoples are greatly influenced by external

donnaient bien de garde de formais d'exercer aucun acte d'hostilité, ni sur nous, ni sur nos alliés.

[47] Mais afin de leur donner plus de terreur & faire plus d'impression sur leurs esprits, comme ces peuples se conduisent beaucoup par les choses extérieures; le Père fit planter au milieu de la place, où se tenoit le Conseil, une perche longue de quarante ou cinquante pieds, du haut de laquelle pendoit un collier de Pourcelaine; leur déclarant que feroit ainsi pendu le premier des Iroquois qui viendroit tuer un François, ou quelqu'un de nos Alliés; qu'ils en avoient déjà vu l'exemple par l'exécution publique qui fut faite à Québec l'année passée d'un homme de leur pays, qui avoit contrevenu à quelques uns des articles de la paix.

Il n'est pas croyable combien ce présent si extraordinaire les étonna [48] tous; ils demeurent long temps la tête en bas, sans oser ni regarder ce spectacle, ni en parler; jusqu'à ce que le premier & le plus éloquent de leurs Orateurs, ayant comme repris ses esprits, se leva, & fit toutes les singeries imaginables autour de cette perche; pour déclarer son étonnement. On ne peut pas décrire toutes les gesticulations que fit cet homme âgé de plus de soixante ans; que de regards inopinés à la vue de ce spectacle, comme s'il en eût ignoré la signification: que d'exclamations, en ayant trouvé le secret & l'interprétation! que souvent il se prenoit horriblement par le gosier avec ses deux mains, se le frottant étroitement, pour représenter, & en même temps donner horreur de ce genre de mort à une infinité [49] de monde qui nous environnoit; en un mot, il employa toutes les figures des plus excellents



phenomena, the Father caused to be erected, in the middle of the place where the Council was being held, a pole forty or fifty feet in length, from the top of which hung a Porcelain necklace. He declared that, in like manner, should be hanged the first of the Iroquois who should come to kill a Frenchman or any one of our Allies; and that they had already had an example shown them in the public execution, which took place at Quebec in the preceding year, of a man of their country who had violated some of the terms of peace.

It is incredible how much this present, so unusual, astounded them [48] all. They remained for a long time with their heads down, without daring either to look at this spectacle or to talk about it, until the most prominent and most eloquent of their Orators—having recovered his spirits—arose and performed all the apish tricks imaginable about this pole, to show his astonishment. It is impossible to describe all the gesticulations made by this man, who was more than sixty years old. What looks of surprise at the sight of this spectacle, as if he had not known its meaning! What exclamations, upon finding out its secret and interpretation! How often he seized himself by the throat with both his hands, in a horrible manner,—squeezing it tightly to represent, and at the same time to inspire a horror of, this kind of death, in the multitude [49] of people who surrounded us! In a word, he employed all the artifices of the most excellent Orators, with surprising eloquence; and, after discoursing on this theme a very long time, continually manifesting mental traits which were out of the ordinary, he ended by delivering to us the captives for whom we

Orateurs, avec une éloquence surprenante; & après avoir discouru sur ce sujet bien long-temps, faisant toujours paroître des traits d'esprit qui n'avoit rien de commun, il finit en nous delivrant les captifs que nous demandions, & nous donnant le choix du lieu, où nous voulions bâtir nostre Chapelle, à la construction de laquelle ils s'offroient de travailler en toute diligence: Ils nous deliurerent aussi un François; qu'ils tenoient captif depuis quelque temps, & nous promirent la liberté de douze Algonquins, partie de la Nation des Nez Percez, partie de celle des Outaouacs, qu'ils nous remettront entre les mains pour les renvoyer chacun en leur païs.

[50] ARTICLE V. DE L'ESTABLISSEMENT DU CHRISTIANISME DANS LE PAÏS DES IRO-  
QUOIS D'AGNIÉ.

NOSTRE Chapelle ayant esté dressée par les soins des Iroquois mêmes, qui s'y apliquerent avec une ardeur incroyable; nous l'ouvrîmes & nous commencâmes à y faire entendre la sainte Messe à nos anciens Chrestiens, instruits autrefois par nos Peres dans leur païs des Hurons. Il faut icy avouer qu'on ne pût s'empêcher de verser des larmes de ioye, en voyant ces pauvres captifs si fervents dans leurs devotions, & si constants dans leur Foy, depuis tant d'années, qu'ils ont esté privés de toute instruction: C'est la recompense que Dieu nous donne [51] par avance, pour les petits travaux auxquels ce genre de vie si barbare nous engage pour son amour; Les journées nous coulent sans y penser, & nous voyans obliger d'employer les huit heures de fuite à faire prier Dieu ceux qui viennent en la Chapelle,

asked, and giving us the choice of a site for the erection of our Chapel, in the construction of which they offered to work with all diligence. They delivered to us also a Frenchman whom they had held a prisoner for some time, and promised us the liberty of twelve Algonquins,—part from the Nation of the Nez Percez, part from that of the Outaouacs,—whom they will put into our hands, to send back each to his own country.

[50] ARTICLE V. OF THE ESTABLISHMENT OF CHRISTIANITY IN THE COUNTRY OF THE IRO-  
QUOIS OF AGNIÉ.

OUR Chapel having been built by the efforts of the Iroquois themselves, who applied themselves to the task with incredible ardor, we opened it, and began to have our old Christians, who had formerly been instructed in their own Huron country by our Fathers, hear the holy Mass. It must here be confessed that we could not help shedding tears of joy at seeing these poor captives so fervent in their devotions, and so constant in their Faith, after so many years during which they had been deprived of all instruction. Such is the reward that God gives us, [51] in advance, for the little labors in which this kind of life, so barbarous in its character, engages us from love to him. The days slip by without our realizing their passage; and, as we are obliged to employ eight consecutive hours in directing the prayers of those who come to the Chapel, the rest of the time passes very quickly in other Apostolic functions.

The mothers bring us their little children, that we may make the sign of the Cross on their foreheads; and they themselves are accustomed to do the same

le reste du temps se passe bien viste aux autres fonctions Apostoliques.

Les meres nous apportent leurs petits enfans pour leur faire le signe de la Croix sur le front, & elles s'accoutument a le faire elles mesmes avant que de les coucher; leurs entretiens ordinaires dans les Cabannes font de l'Enfer & du Paradis, dont nous leur parlons souvent

Le mesme se pratique dans les autres Bourgs, à l'imitation de celuy-cy & on nous y invite de temps en temps pour leur aller administrer [52] les Sacremens, & mettre ces Eglises Naissantes en l'estat que cette Barbarie peut souffrir.

Dés la premiere visite que le Pere Fremin a faite à une de ces Bourgades, il y a trouvé quarante cinq anciens. Chrestiens, qui luy ont causé & ont receu reciproquement bien de la consolation; il a esté obligé de rendre ce temoignage à la verité, declarant, qu'il n'eust jamais crû ce qu'il a veu & experimenté, combien la pieté est bien enracinée dans l'ame de ces pauvres Captifs, qui surpassent de beaucoup en devotion le commun des Chrestiens, quoy qu'ils n'ayent eu depuis si long-temps aucune assistance de leurs Pasteurs. Ils se font approcher des Sacremens, ils ont fait Baptiser leurs enfans, & ont fait voir le [53] lieu où ils s'affablent tous les foirs sans y manquer, pour conserver leur ferveur par les prieres publiques qu'ils font ensemble, où se trouuēt aussi quelques Iroquois, attirés par l'odeur de ce bon exemple, & persuadez de la verité de nostre sainte Foy par une si genereuse constance.

Comme les Iroquois ont fait des conquestes dans toutes les parties du Canada, ils nous donnent moyen

before putting them to bed. Their ordinary conversation in the Cabins is about Hell and Paradise, of which we often speak to them.

The same custom is followed in the other Villages, in imitation of this one; and we are from time to time invited to go and administer [52] the Sacraments to them and put these Infant Churches in such condition as this state of Barbarism admits.

At the very first visit made by Father Fremin to one of these Villages, he found there forty-five old-time Christians, who gave him, and who themselves received in return, much consolation. He was obliged to render this testimony to the truth, that he would never have believed—what he has seen and experienced—how well rooted piety is in the souls of these poor Captives, who far surpass in devotion the generality of Christians, although for so long a time they have had no help from their Pastors. They came to the Sacraments, they had their children Baptized, and they showed the [53] place where they assemble every evening, without fail, to maintain their fervor by the public prayers which they offer together. There, too, some Iroquois are to be found, attracted by the odor of this good example, and persuaded, by so noble a constancy, of the truth of our holy Faith.

As the Iroquois have made conquests in all parts of Canada, they give us means of opening the Treasures of grace to every kind of Nation, by instructing their Captives.

A poor Slave woman, taken in war and brought from the North Sea, is experiencing a blessing, as the effect of this instruction. When at the point of

d'ouvrir les Trefors de la grace à toute forte de Nations, par l'instruction de leurs Captifs.

Vne pauvre Esclave prise en guerre & amenée de la Mer du Nord, en ressent heureusement les effets, preste de mourir, elle a receu le S. Baptême avec des dispositions merveilleuses.

[54] Vne autre Captive de la Nation des Loups, a eûté disposée au Baptême, avant que d'estre brûlée selon la Sentence qu'on a portée contre elle. O qu'il y a de plaisir de faire de semblables rencontres.

Nous ne prenons pas moins de soin pour la conservation de la paix, que pour l'establissement du Christianisme, parce que l'un depend de l'autre: c'est ce qui nous a fait faire tous nos efforts pour conserver la vie à un Outaoüac, que les Iroquois d'Onnejout avoient envoyé icy comme une victime destinée au feu. On le fit entrer dans ce Bourg, pour nous en dérober toute connoissance; on prepare les feux qui devoient éclairer cette horrible nuit, choisie pour cette cruelle execution. Par malheur il ne se [55] trouvoit icy pour lors aucun des Anciens, à qui il appartenoit d'arester ces violences; les ieunes gens qui ne respirent que la guerre, s'estoient desja saisis de cette proye, & l'avoient enfermée dans une Cabanne toute en feu, pour y executer à la fourdine leurs cruautés ordinaires: une femme Iroquoise m'en vint avertir en secret, (c'est le Pere Fremin qui parle) i'y cours incontinent, ie parle, i'exhorte, mais en vain: ie menace, ie fais retirer les femmes & les enfans: tous m'obeissent, à la reserve de deux hommes, qui nonobstant tous mes efforts continuerent à bruler ce miserable: ie fais le cry par toutes les ruës du Bourg; vieillards vous estes morts, enfans il n'y a plus de vie

death, she received Holy Baptism, with a marvelous aptness for it.

[54] Another Captive woman, of the Nation of the Loups, was prepared for Baptism, before being burned according to the Sentence that was pronounced upon her. Oh, what pleasure there is in encountering such souls!

We take not less care for the preservation of peace than for the establishment of Christianity, because one depends upon the other. For that reason, we put forth all our efforts to save the life of an Outaouac whom the Iroquois of Onneiout had sent hither as a victim destined for the fire. "They brought him to this Village in order to keep all knowledge of the matter from us; and the fires were prepared which were to have lighted up that horrible night chosen for this cruel execution. Unfortunately, it happened that there was not [55] here, at that time, any one of the Elders, to whom it belonged to arrest these acts of violence. The young people, who breathe only war, had already seized this prey, and had shut the man up in a Cabin which had all its fires lighted, in order to execute their usual cruelties there in concealment, when an Iroquois woman came to notify me secretly of the affair." (It is Father Fremin who is speaking.) "I ran to the spot in haste; I spoke, I exhorted, but in vain. I threatened; I made the women and children retire. All obeyed me, with the exception of two men who, notwithstanding all my efforts, continued to burn this wretch. Through all the streets of the Village I raised the cry: 'Old men, you are dead! Children, no life remains to you! The peace is [56] broken. Behold the Loups coming on one side, and, on the

pour vous, la paix est [56] rompüe: voila les Loups qui viennent d'un costé, & de l'autre ie vois Onontio avec son armée; Vostre terre va estre renversée, vos Champs, vos Cabannes, vos Bourgades vont estre ruinées. Après avoir couru toutes les ruës faisant ces cris, ie m'arrestay devant la Cabanne où l'on bruloit ce prisonnier, contre un des principaux articles de la Paix; mais la porte estoit baricadée: ie crie plus haut, disant que tout le país est perdu; on ne me respond point. Je trouve par bon-heur un vieillard, parent de ceux qui estoient causes de cette tragedie; ie luy parlay si efficacement, & mes menaces eurent un tel effet sur luy, qu'avec l'autorité que son âge & son alliance luy donnoit, il alla retirer ce pauvre homme du [57] milieu des feux, & me le remit entre les mains. Il fut bien guery de ses bleffures; mais la vehemence de la douleur, iointe à la peur, luy causa une fièvre, qui m'a donné tout loisir de l'instruire à mon aise, & le preparer à sa dernière fin. De fait 24. iours après cet accident, il est mort en bon Chrestien, & ie ne doute plus que ce n'ait esté par une Providence toute particuliere, que i'ay fait tous ces efforts pour sa liberté, afin de le delivrer en mesme temps des feux des Iroquois & de ceux de l'enfer.

Nous l'avons enterré avec bien de la ioie, & avec toute la solennité qui se peut garder dans le milieu de cette barbarie. Tous nos Chrestiens y ont assisté en bel ordre, & avec une modestie qui [58] a ravy les Iroquois, lesquels ont voulu voir cette ceremonie si extraordinaire, & qui ne s'estoit jamais pratiquée chez eux. Ainsi peu à peu nous etablirons le Royaume de IESVS-CHRIST, sur les ruines de celui de



other, I see Onontio with his army. Your land is going to be devastated, your Fields, your Cabins, your Villages are going to be ruined.' After running through all the streets with these cries, I halted before the Cabin where the prisoner was being burned—contrary to one of the principal articles of the Peace; but the door was barricaded. I called more loudly, saying that the whole country was lost; but I received no answer. By good luck, I found an old man, a relative of those who were the authors of this tragedy. I spoke to him so vigorously, and my menaces had such an effect upon him, that, with the authority which his age and his kinship gave him, he proceeded to rescue this poor man from the [57] midst of the flames, and handed him over into my keeping. He was cured of his wounds, indeed; but the acuteness of the pain, together with the fear, caused him a fever, which afforded me abundant leisure to instruct him at my convenience, and to prepare him for his end. In fact, 24 days after this accident he died a good Christian; and I no longer doubt that it was by a very special Providence that I made all those efforts for his liberty, in order to deliver him at the same time from the fires of the Iroquois and from those of hell."

We interred him with much joy, and with all the solemnity that can be observed amid this state of barbarism. All our Christians were present, in fine order, and with a modesty of bearing that [58] delighted the Iroquois, who wished to see this ceremony, which was so extraordinary to them, and had never been observed among them. Thus, little by little, we shall establish the Kingdom of JESUS CHRIST upon the ruins of that of Satan, who is

Satan, qui fait tous les efforts au contraire, comme nous allons voir dans l'article suivant.

ARTICLE VI. DE L'YVROGNERIE DES IROQUOIS D'AGNIÉ  
& DE SES MALHEUREUX EFFETS.

**I**L y a bien des empeschemens à l'establissement de la Foy parmi ces peuples, dont on a affés parlé dans les Relations precedentes: un des plus grands dont on n'a pas encor fait mention, & dont le diable se fert bien avantageusement, [59] est l'ivrognerie, caufée par l'eau de vie, que les Europeans de ces costes là ont commencé à leur vendre depuis quelques années.

Elle est si commune icy, & y caufé de tels defordres, qu'il femble quelque-fois que tous ceux du Bourg font devenus fols tant est grande la licence qu'ils se donnent, quand ils font pris de boiffon. On nous a ietté des tifons à la teste; on a mis nos papiers au feu, on a forcé nostre Chapelle, on nous a souvent menacez de la mort, & pendant les trois & quatre iours que durent ces defordres, & qui arrivent affés souvent, il faut souffrir mille infolences fans se plaindre, fans manger, fans repofer; ces furieux renverfant tout ce qu'ils rencontrent, [60] & mefme se maffacrant les uns les autres, fans espargner ni parens, ni amis, ni compatriotes, ni efrangers. Les choses vont quelque-fois à un tel excés, qu'il nous femble que la place n'est plus tenable; mais nous ne la quitterons qu'avec la vie: & cependant nous travaillons toujours à ramasser les precieux restes du sang de IESVS-CHRIST, qui n'a pas esté moins respandu pour ces pauvres Barbares, que pour le reste du monde.

exerting all his efforts to the contrary, as we are about to see in the following article.

ARTICLE VI. OF THE DRUNKENNESS OF THE IROQUOIS  
OF AGNIÉ, AND ITS UNFORTUNATE EFFECTS.

THERE are many hindrances to the establishment of the Faith among these peoples, to which sufficient reference has been made in the preceding Relations; but one of the greatest, which has not yet been mentioned, of which the devil avails himself very advantageously, [59] is drunkenness, caused by the brandy that the Europeans of these coasts began to sell to the natives some years ago.

It is so common here, and causes such disorders, that it seems sometimes as if all the people of the Village had become insane, so great is the license they allow themselves when they are under the influence of liquor. Firebrands have been thrown at our heads, and our papers set on fire; our Chapel has been broken into; we have been often threatened with death; and during the three or four days while these disorders last,—and they take place very often,—we have to suffer a thousand acts of insolence without complaint, without eating, and without repose. Meanwhile, these furious creatures overthrow everything they come to, [60] and even massacre one another, without sparing either relatives or friends, compatriots or strangers. These acts sometimes go to such an excess that the place seems to us no longer tenable; but we shall leave it only with our lives. Meanwhile, we are constantly working to gather up the precious remnants of the blood of JESUS CHRIST, which was shed not less for these poor Barbarians than for the rest of the world.

Quand l'orage est passé, nous ne laissons pas de faire nos fonctions assés paisiblement; nous avons entre autres célébré la feste de Noël avec toute la devotion imaginable de la part de nos Neophytes, dont plusieurs ont assisté à six Messes de fuite: ainsi Dieu [61] ne nous laisse pas toujours dans l'amertume.

Nous avons bien quarante Hurons qui font profession publique du Christianisme, & qui font pour la plus part en tres bon train, & dans une grande ferveur. Les trois premiers mois nous auons Baptisé une cinquantaine de personnes, dont deux femmes Iroquoises & deux Algonquines font en voye de salut, comme nous avons sujet de le croire, vëu les bons sentimens, dans lesquels elles ont expiré; du depuis nous en avons encor bien Baptisé cinquante; & de tout ce nombre, trente enfans. Sont avec toute assurance dans le Paradis.

Voila pour le present tout ce que nous pouvons dire de cette Mission de Sainte Marie, pour [62] laquelle nous concevons de grandes esperances, si la paix dure, & si nos Iroquois font humiliés. Pour y contribuer, nous avons iugé qu'il estoit bon que le Pere Pierron, après avoir esté chez les Hollandois, ou plustost les Anglois qui se font rendus Maistres de la nouvelle Hollande, entreprist le voyage de Quebec sur les glaces, pour informer Monsieur le Gouverneur & Monsieur l'Intendant de l'estat de ce païs; afin qu'ayants toutes les lumieres necessaires, ils pussent continuer ce grand ouvrage de la paix qu'ils ont si heureusement commencé.

When the storm has passed, however, we can perform our functions peaceably enough; and, among others, we have celebrated the Christmas holiday with all the devotion imaginable on the part of our Neophytes, several of whom were present at six consecutive Masses. In this way, God [61] does not leave us always in bitterness.

We have fully forty Hurons who make public profession of Christianity; for the most part, they are making very good progress, and are very zealous. During the first three months we Baptized fifty persons, of whom two Iroquois and two Algonquin women are in the way of salvation, as we have reason to believe, in view of the pious feelings in which they died. Since then, we have Baptized fully fifty more; and of this entire number thirty children are, with all certainty, in Paradise.

That is, for the present, all that we can say about this Mission of Sainte Marie, for [62] which we conceive great hopes if the peace lasts, and if our Iroquois are humbled. To promote this end, we thought it advisable that Father Pierron, after having visited the Dutch,—or, rather, the English, who have made themselves Masters of new Holland,—should undertake the journey to Quebec on the ice, in order to inform Monsieur the Governor and Monsieur the Intendant of the state of this country—to the end that they may, having all the information necessary, be able to continue this great work of the peace, which they have so happily begun.

## [63] CHAPITRE III.

DE LA MISSION DE S. FRANÇOIS XAUIER CHEZ LES  
IROQUOIS D'ONNEÏOUT.

**L**E Pere Iacques Bruyas estant arriué à Agnié, en compagnie des Peres Fremin, & Pierron, se separa d'eux pour tirer vers la Bourgade d'Onneïout, qui est la seconde Nation des Iroquois Inferieurs; la moins nombreuse en effet, mais la plus superbe, & la plus insolente de toutes. Il y arriva dans le mois de Septembre de l'année 1667. pour y ietter les fondemens d'une nouvelle Eglise, à laquelle la Prouidence l'avoit destiné. Voicy comme il en parle.

Je ne scaurois mieux commencer que par ce qui s'est passé en [64] ce iour, auquel i'ay eu la consolation de dire pour la premiere fois la Sainte Messe dans ma petite Chapelle, qui vient enfin d'estre acheuée par les propres mains de nos Iroquois. Iespere que la feste du Glorieux Archange S. Michel me fera de bon augure, puis-qu'il est le Prince de l'Eglise, il aura soin de celle-cy, qui ne fait que naistre, & luy donnera accroissement.

Huit iours après que i'eus ouvert la Chapelle, Dieu m'a comblé d'une ioye tres sensible, dans l'heureuse rencontre que i'ay fait d'une femme âgée de 50. ans, malade d'une oppression de poitrine & d'une fièvre continuë, qui dans ses redoublemens la met à l'extrémité. Cette Ame predestinée pour le Ciel, ayant

## [63] CHAPTER III.

OF THE MISSION OF ST. FRANCIS XAVIER AMONG THE  
IROQUOIS OF ONNEIOUT.

FATHER Jacques Bruyas, having arrived at Agnié in company with Fathers Fremin and Pierron, separated from them, in order to proceed toward the Village of Onneiout. This is the second Nation of the Lower Iroquois,—although really the least populous, the proudest, and most insolent of all. He arrived there in the month of September of the year 1667, to lay in that place the foundations of a new Church, to which task Providence had assigned him. He speaks of it thus:

“I cannot better begin than with what happened on [64] the day when I had the consolation of saying Holy Mass for the first time in my little Chapel, which at last has just been finished by our Iroquois, with their own hands. I hope that the feast-day of the Glorious Archangel St. Michael will be of good augury to me, since he is the Prince of the Church. He will have care of this one which has just been born, and he will give it increase.

“A week after I had opened the Chapel, God filled me with a very lively joy in the happy meeting I had with a woman of 50 years of age, who was afflicted with a congestion of the chest and a continual fever, which, in its repeated attacks, reduced her to the last stage of weakness. This Soul predestined for Heaven, having heard [65] her daughter

oùy [65] parler à sa fille de la priere que i'enseignois a faire tous les iours, luy témoigna qu'elle feroit bien aise de me parler pour se faire instruire: ie me transportay aussitost dans sa Cabanne, où ie trouvay un cadavre animé, plutôt qu'une femme vivante; Ce qui m'obligea de luy parler du bon-heur que les Fideles possederoyent en l'autre vie, & luy ouvrir l'esprit pour les autres Mysteres de nostre Foy. Elle m'écoute avec attention, & m'affure qu'elle croit tout ce que ie luy dis; l'y retourne tous les iours à plusieurs reprises: enfin la voyant tirer à la fin, & d'ailleurs bien instruite, ie l'ay Baptisée; & depuis i'ay toujours reconnu dans elle une affection tres fervente & tres sincere pour la priere.

Vn peu avânt qu'elle expira, ie luy [66] fis faire les actes propres des moribons, iusqu'a ce qu'ayant perdu la parole, elle ne me parloit plus que par signes: neanmoins luy ayant montré le Crucifix, ie luy dis pour la dernière fois, Agathe, (c'estoit son nom de Baptême) voila celui qui est mort pour toy, ne l'aime tu pas? Veux tu encor l'offencer? alors faisant encor un effort, elle dit distinctement, oùy ie l'aime, iamais plus de péché; ie croy en luy, il n'est pas menteur comme nous; & la parole luy ayant manqué aussi bien que l'usage de ses mains qu'elle ne pouvoit plus remuer, elle me fit signe des yeux & de la bouche, d'approcher mon Crucifix, ce qu'ayant fait, elle le baïsa avec tant de devotion, que i'eus bien de la peine de ne pas donner quelques larmes [67] à un spectacle si nouveau, d'une personne élevée dans l'idolatrie, & instruite depuis si peu de temps.

C'est donc ainsi que cette pauvre Iroquoise est morte entre les bras de IESVS mourant; & c'est ainsi que



speaking about prayer,—which I taught them to offer every day,—assured her that she would be very glad to speak to me for the purpose of having herself taught. I immediately went into her Cabin, where I found an animated corpse rather than a living woman; this constrained me to speak to her of the happiness that the Faithful would possess in the other life, and to prepare her mind for the other Mysteries of our Faith. She listened to me attentively, and assured me that she believed all that I told her. I returned to her several times every day, and at last, seeing that she was approaching her end, and, moreover, was well instructed, I Baptized her; and since then I have constantly observed in her a very fervent and sincere fondness for prayer.

“A little before she died, I [66] helped her make the acts proper to the dying, until she lost the use of her voice, and could no longer speak to me except by signs. Nevertheless, showing her the Crucifix, I said to her for the last time, ‘Agathe’ (that was her Baptismal name), ‘behold him who died for thee; dost thou not love him? Wilt thou still offend him?’ Then, making one more effort, she said distinctly, ‘Yes, I love him; never any more sin; I believe in him, he is not a liar like ourselves.’ And her voice failing her, as well as the use of her hands, which she could no longer move, she made me signs with her eyes and her mouth to bring my Crucifix nearer; and when I had done so, she kissed it with so much devotion that I could hardly refrain from shedding tears [67] at a spectacle so new, offered by a person brought up in idolatry, and only so recently instructed.

“In such manner, then, this poor Iroquois woman

Dieu detrempe les dégouts & les ennuis qui font inseparables de la fonction où ie suis employé, & qu'il adoucit les amertumes de ma solitude.

Cette seule victoire sur le demon est capable de me donner de nouvelles forces pour le combatre, & pour tout entreprendre, où il s'agira de la gloire de mon Maître.

Cette bonne femme a laissé une fille, qui est un des [plus] beaux naturels que ie connoisse, & qui ne cederà pas à sa mere, comme i'espere. I'ay sceu d'elle une chose [68] fort rare parmy les Sauvages, & que ie ne puis assez admirer dans la corruption univèrselle des autres; c'est que jamais elle n'a violé la foy conjugale à son mari. On l'a souvent sollicitée, & même on luy a ietté des forts pour la priver des fruits du Mariage, mais ni la sterilité, ni toutes les menaces qu'où a pu luy faire, n'ont esté capables de l'ébranler tant soit peu dans son dessein de garder la chasteté conjugale.

Quelque temps apres le decez de cette Iroquoise, i'ay envoyé au Ciel un petit enfant, que i'ay Baptisé avant sa mort: c'est un Ange qui priera pour la conversion de ses Compatriotes. Quand ie n'aurois fait autre chose que de contribuer au salut de ces deux Iroquois, ie m'estimerois bien payé [69] de tout ce que i'ay souffert, & de ce que i'espere souffrir à l'avenir. L'attens un grand secours de ces deux Ames innocentes aupres de Dieu.

Ie me persuade qu'ils ont déjà operé en la personne d'un Iroquois d'Agnié, habitué icy depuis plusieurs années, dont la conversion à des circonstances qui meritent d'estre raportées. Cet homme étoit malade il y a long temps, d'une fluxion sur la

died in the arms of the dying JESUS, and it is thus that God mitigates the vexations and annoyances which are inseparable from the service in which I am engaged, and alleviates the hardships of my solitude.

“ This single victory over the evil one is capable of giving me new strength to combat him, and to undertake anything that has to do with my Master's glory.

“ That good woman left a daughter, who has one of the noblest natures that I know of, and who will not be inferior to her mother, as I hope. I have learned something about her [68] which is very rare among the Savages, and which I cannot sufficiently admire amid the universal corruption of the others: it is, that she has never violated her conjugal fidelity to her husband. She has often been solicited, and spells have even been cast upon her to deprive her of the fruits of Marriage; but neither sterility nor all the threats that could be made to her, have been able to shake her in the least in her purpose to guard her conjugal chastity.

“ Some time after the death of the Iroquois woman, described above, I sent to Heaven a little child whom I Baptized before its death; it is an Angel, who will pray for the conversion of its Compatriots. Even if I had done nothing else than contribute to the salvation of these two Iroquois, I would deem myself well paid [69] for all that I have suffered and hope to suffer in the future. I expect great assistance from these two innocent Souls with God.

“ I am persuaded that they have already made their influence felt in the person of an Iroquois from

poitrine, qui ne luy donnoit point de relâche; son mal augmenta beaucoup depuis un voyage qu'il voulut faire à Agnié, d'où il retourna avec une fièvre continuë, qui l'obligea de chercher quelque remede pour soulager sa douleur: i'avois par bon-heur encore une medecine, que ie luy donnois plutôt pour gagner [70] son affection, que pour luy procurer une entiere guerison: en effet il me témoigna dés lors qu'ils souhaitoit depuis long-temps d'estre Chrestien, & me pria de l'instruire au plutôt: ie commençay de le faire le mieux que ie pûs, mais le demon fit bien-toft avorter tous ces bons desseins, & ie fus bien estonné lors qu'allant visiter mon malade, ie le trouvay si éloigné de croire en IESVS-CHRIST, qu'il ne vouloit pas mesme me regarder. Il persista huit iours entiers dans son opiniaftreté, pendant lesquels il fut visité d'un longleur, qui luy donna des grandes esperances de recouvrer la santé, & luy fit concevoir vne plus grande averfion de la Robe noire. Cependant ie ne cessay de prier Dieu pour sa conversion, voyant bien qu'il avoit peu de temps à vivre, [71] & i'interposay le credit de la Mere commune des Pecheurs envers son Fils, pour obtenir une parfaite penitence de cet infidele: apres quoy ie retournay en la Cabane de ce miserable, que ie trouvay si foible & si abatu, qu'à peine pouvoit il parler; & biẽ luy dis-je, tu vois ou se terminẽt les belles promesses de ton longleur, & tu reconnois maintenant l'inutilité de ses fortileges: ô que tu ferois bien mieux de me croire & de m'écouter, quand ie te promets, non pas de te rendre la santé pour quelques années, car ie mentirois, puis que ton mal est incurable; mais ie t'affûre que tu feras heureux dans le Ciel pour une Eternité. Cou-

Agnié who has lived here for several years, and whose conversion has circumstances that deserve to be related. This man had been ill for a long time, with an inflammation of the lungs which gave him no respite; and it had been much worse ever since a journey that he undertook to make to Agnié, whence he returned with a chronic fever, which obliged him to seek some remedy to ease his pain. By good fortune, I had a medicine left, which I gave him,—more to win [70] his affection than to procure him an entire cure. In fact, he declared to me then that for a long time he had wished to be a Christian; and he begged me to instruct him as soon as possible. I began to do so, as well as I could; but the demon soon brought to naught all these good purposes, and I was much astonished when, going to visit my patient, I found him so far from believing in JESUS CHRIST that he would not even look at me. He persisted in his obstinacy for a whole week, during which he was visited by a Juggler, who gave him great hopes of recovering his health and made him conceive a greater aversion for the black Gown. Nevertheless, I ceased not to entreat God for his conversion, seeing well that he had only a little while to live; [71] and I used the power of the common Mother of Sinners with her Son, to obtain for this infidel a thorough repentance. After this I went back to the Cabin of the wretched man, whom I found so feeble and so low that he could scarcely speak. ‘Well,’ I said, ‘thou seest how the fine promises of thy Juggler end; and thou knowest now the uselessness of his charms. Oh, how much better thou wouldst do to believe me! and to listen to me when I promise thee, not to give thee back thy health for some years,—for I would

rage, mon frere, tu a peché en refusant d'entendre la voix du Maître de nos vies; mais il est assés bon pour te [72] pardonner, si tu és marri de l'avoir offensé.

L'adioûtay plusieurs autres choses que le S. Esprit m'inspira, & qui toucha en mesme temps le cœur de ce pauvre homme qui ne cessoit de pleurer, & me disoit en sanglotant, i'ay peché mon frere, ie n'ay point d'esprit, mais ne m'abandonne pas, aye pitié de moy, instruis moy sans delay; ie feray plus souple deormais à escouter ta parole, ie ne veux plus obeïr au demon: il accompagnoit ses paroles de tant de larmes, que ie n'euy pas de peine à croire que Dieu ne l'eust touché.

Ie recommencay donc mes instructions, apres lesquelles ie luy donnay le Baptême, auquel il a suruescu huit iours, pendant lesquels ie ne scaurois exprimer la [73] ferueur & la devotion qu'il a temoignée pour la priere.

Trois iours devant sa mort, il tomba en delire; mais quoy qu'il n'entendist rien, quand on luy parloit d'affaire, il sembloit neanmoins retourner en son bon sens, quand ie luy parlois de la priere: l'esprit luy retourna un iour avant son trépas, que ie passay aupres de lui, pour le faire souvenir de Dieu, & pour luy inspirer des pensées propres pour l'estat, où il se trouvoit; mais il n'avoit pas besoin de ma presence pour cela, car il ne faisoit que repeter iusqu'au dernier moment de sa vie, les paroles, IESVS ayez pitié de moy, ie suis marri de t'avoir offensé.

I'attribüe cette conversion à la Sainte Vierge, qui l'a impetré de son Fils, & qui continuë ainsi à [74] me consoler dans ma solitude.

lie, since thy disease is incurable,—but, I assure thee, that thou shalt be happy in Heaven for an Eternity. Courage, my brother! Thou hast sinned in refusing to hear the voice of the Master of our lives; but he is good enough to [72] pardon thee, if thou art sorry for having offended him.'

"I added several other things, inspired thereto by the Holy Ghost—who, at the same time, touched the poor man's heart. He ceased not to weep, and said to me, sobbing, 'I have sinned, my brother; I have no sense; but do not abandon me; take pity on me, and instruct me without delay. I will be more ready to listen to thy words in the future; I will obey the demon no more.' He accompanied his words with so many tears that I had no difficulty in believing that God had touched him.

"I accordingly began my instructions again, after which I gave him Baptism. He survived but a week; during that time he showed so great [73] fervor and devotion for prayer that I cannot describe it.

"Three days before his death, he fell into a delirium; but, although he understood nothing when he was spoken to about ordinary affairs, he yet seemed to recover his senses when I spoke to him about prayer. His reason returned to him one day before his death,—a day which I passed at his side, in order to make him remember God, and to suggest to him thoughts appropriate to the condition in which he was. But he did not need my presence for that; for, up to the last moment of his life, he did nothing but repeat the words, 'JESUS, have pity on me; I am sorry for having offended thee.'

"I attribute this conversion to the Blessed Virgin, who, by her supplications, obtained it from her Son,

Après ce coup de grace, i'espere avec la misericorde de nostre bon Dieu, qu'aucun malade ne m'eschappera, sans que ie le dispose à la mort; quoy que le nombre en soit si grand, que i'ay bien de la peine à les visiter tous, & ils pouroient bien donner de l'employ à un fervent Missionnaire.

Quelques bonnes Chrestiennes Huronnes me viennent au secours; une entre autres nommée Felicité, qui fait parfaitement l'office de Catechiste. Je suis surpris de l'entendre quelque fois faire ses exhortations à nos Catechumenes, & les instruire de l'importance de la priere, & de l'excellence de la Foy; si i'en avois beaucoup de semblables, tout ce Bourg feroit bientôt converty.

[75] Ces douceurs sont entremêlées de bien des Croix: la plus rude que i'ay eüe de ma vie, est d'avoir veu brûler icy quatre femmes, prises sur la Nation d'Andastogué, sans que j'aye pû leur administrer le saint Baptême, pour les empêcher de passer d'un feu véritablement bien cruel, & qui me faisoit horreur, à un autre incomparablement plus rigoureux. J'ay fait ce que i'ay pû auprès d'elles, mais il m'a esté impossible d'en tirer aucune raison. Il n'y a pas un Onneïout dans ce Bourg, qui entende leur langue, & qui en soit entendu. O que ce m'estoit là une rude & pesante Croix, de voir ces pauvres victimes, jeter sur moy du milieu de leurs flammes, des œillades tendres & suppliantes, comme pour me demander [76] quelque soulagement, & ne leur en pouvoir donner, ny pour les peines qu'elles souffroient alors, ny pour celles où elles alloient tomber.

J'ay esté un peu consolé dans mon affliction, par les bons sentimens de la fille de nostre Agathe, dont



and who continues thus to [74] comfort me in my solitude.

“ After this manifestation of divine favor I hope that, through the pity of our good God, no sick person will escape me without my preparing him for death; although their number is so large that I have hard work to visit them all, and they could well give employment to a fervent Missionary.

“ Some good Christian women of the Hurons come to seek my aid,—among others, one named Felicité, who fills to perfection the office of Catechist. I am surprised to hear her sometimes make her exhortations to our Catechumens, and instruct them in the importance of prayer and the excellence of the Faith. If I had many like her, this whole Village would be very soon converted.

[75] These comforts are interspersed with many Crosses. The heaviest I have had in my life was to see four women, who had been captured from the Nation of Andastogué, burned here without my being able to administer to them holy Baptism, to prevent them from passing out of a fire which was in truth very cruel, and filled me with horror, into another which would cause incomparably more pain. I did what I could for them, but it was impossible for me to draw from them any sign of intelligence; for there was not an Onneiout in that Village who understood their language or could make himself understood in it. Oh, what a severe and heavy Cross it was for me to see those poor victims cast pathetic and beseeching looks at me from the midst of their flames, as if to ask me [76] for some relief; and to be unable to give them any for either the pains which they

i'ay parlé, car m'estant venuë trouver lors qu'on amenoit ces Esclaves, & qu'on les recevoit à la mode du païs, c'est à dire avec une prodigieuse d'écharge de coups de bastons; elle me demanda s'il y avoit du mal d'aller voir leur reception; declarant qu'elle estoit resoluë de ne point sortir de chez foy, de peur de déplaire à Dieu, par la veuë de ce spectacle d'horreur: cependant on faisoit des cris & des huées par tout le Bourg, capables d'exciter la curiosité [77] des plus modestes, & il ne faut pas une moindre vertu pour s'abstenir de se trouver à ces ceremonies, qu'il en eust fallu autre fois, pour ne pas regarder les Entrées triomphantes que faisoient les Romains dans leur ville, après quelque celebre victoire; puis que c'est à proportion la mesme chose à l'égard de nos Sauvages, qui mettent toute leur gloire à ramener des Captifs, & leur faire faire comme une entrée triomphante dans leur Bourg.

Le iour d'apres qu'on eût brûlé ces Captifs, cette bonne femme s'informa de moy, s'il y avoit du mal d'assister à ces executions, & luy ayant respondu qu'elle n'offenceroit point Dieu, si elle s'y trouvoit sans aucun mouvement de hayne ou de vengeance, & [78] sans prendre plaisir à la disgrace de ces misérables; ie n'ay pas osé, me dit elle, y aller, dans la crainte de déplaire à Dieu. Je n'ay point vëu de conscience plus delicate: i'admire sa generosité à prier Dieu en face des plus libertins: si elle continuë comme elle à commencé, i'espere qu'elle fera un iour l'appuy de cette Eglise naissante. Peut-estre est-elle redevable de ce bonheur à son mari, Huron de Nation, autrefois Baptisé par le feu Pere Garreau,

suffered then, or those into which they were going to fall!

“ I was a little consoled in my affliction by the excellent sentiments of the daughter of our Agathe, of whom I have spoken; for she came to find me when those Slaves were being led in, and received after the manner of the country,—that is, with a prodigious discharge of blows from sticks; and she asked me if there were anything wrong in her going to see their reception. She declared that she was resolved not to go out of her house, for fear of displeasing God by witnessing this spectacle of horror. Meanwhile, shouts and yells were heard all over the Village, calculated to arouse the curiosity [77] of the most retiring person; and it needs not less virtue to keep from joining in these ceremonies than would have been required, in former times, not to look at the triumphal Entries of the Romans into their city after some celebrated victory. It is, relatively, the same thing in the case of our Savages, who rest all their glory on leading home their Captives and having them make a triumphal entry, so to speak, into their Village.

“ On the day following the burning of these Captives, this good woman inquired of me whether there were any harm in being present at such executions; and when I told her that she would not offend God if she were present without any motive of hate or of vengeance, and [78] without taking pleasure in the disgrace of those unfortunates, she said to me: ‘ I did not dare to go, for fear of displeasing God.’ I have not seen a more delicate conscience; and I admire her courage in praying to God before the most irreligious; if she continues as she has begun,

homme d'un bon naturel, & fort porté aux choses de son Salut.

C'est ainsi que ce petit troupeau va croissant: ie l'ay augmenté dès les quatre premiers mois, de cinquante deux Ames, à qui i'ay conféré le Sacrement de Baptême. Ce sont la plus part des enfans; [79] car pour les Adultes, il faut y proceder avec un grand discernement, de peur de faire plus d'Apostats que de Chrétiens. Ils tiennent le fonge comme une Divinité qu'ils adorent; & ils ont l'instabilité du mariage, comme une porte ouverte au desordre de leurs convoitises; ce sont deux grands obstacles à la Foy, & qui me rendent plus difficile à les admettre à l'Eglise: néanmoins si les prieres des Ames zelées pour la conversion des Sauvages obtiennent de la misericorde de nostre Seigneur, que nos Iroquois demeurent dans l'humiliation & dans la crainte; i'espere qu'en peu de temps, nous pourons elever icy, sur les ruines de l'infidelité, une Eglise fleurissante, & reduire ces esprits de sang & de cruauté, [80] à la douceur du Christianisme.

I hope that she will be some day the support of this infant Church. Perhaps she is indebted for this good fortune to her husband, a Huron by Nation, a man of good disposition, and much inclined to the things of his Salvation; he was Baptized formerly by the late Father Garreau.

“It is thus that this little band continues to increase. Since the first four months, I have added to it fifty-two Souls, on whom I have conferred the Sacrament of Baptism. These are, for the most part, children; [79] for with Adults one must proceed with great discernment, for fear of making more Apostates than Christians. They regard a dream as a Divinity, which they adore; and they have, in the instability of their marriages, an open door, as it were, to the riot of their lusts. These are two great obstacles to the Faith, which make it more difficult for me to admit them into the Church. Nevertheless, if the prayers of Souls zealous for the conversion of the Savages obtain from the mercy of our Lord that our Iroquois continue in a state of humiliation and fear, I hope that in a short time we shall be able to erect here a flourishing Church upon the ruins of infidelity, and reduce those spirits of blood and cruelty [80] to the gentleness of Christianity.”

## CHAPITRE IV.

DE LA MISSION DE S. IEAN BAPTISTE, AUX IROQUOIS  
D'ONNONTAÉ.

NOUS fuivons la situation des lieux dans l'ordre des Chapitres; car apres la Nation d'Agnié, & celle d'Onneiout, tirant entre le Midy & le Couchant, on rencontre Onnontaé, grande Bourgade, qui est le centre de toutes les Nations Iroquoises, & où se tiennent tous les ans comme les Estats généraux, pour vider les differents qui pourroient avoir pris naissance entre eux, pendant le cours de l'année.

Leur Politique en cela est tres sage, & n'a rien de Barbare: car comme leur conservation depend [81] de leur union. Et comme il est difficile que parmy des peuples, où la licence regne avec toute impunité; sur tout parmy les ieunes gens, il ne se passe quelque chose capable de causer de la rupture, & de defunir les esprits; ils font chaque année une assemblée generale dans Onnontaé, où tous les Députés des autres Nations se trouvent pour faire leurs plaintes, & recevoir les satisfactions necessaires, par des presents mutuels, avec lesquels ils s'entretiennent ainsi en bonne intelligence. C'est ce qui fait que de toutes les Missions Iroquoises, celle sur qui nous jettons les yeux avec plus de complaisance, est celle-cy; par ce que outre ce que nous en venons de dire, elle a receu toute la premiere des lumieres de l'Evangile, [82] & peut passer pour la plus ancienne Eglise des Iroquois.

## CHAPTER IV.

OF THE MISSION OF ST. JEAN BAPTISTE AMONG THE  
IROQUOIS OF ONNONTAÉ.

WE follow the location of the places in the order of the Chapters; for after the Nation of Agnié and that of Onneiout, proceeding in a Southwesterly direction, we reach Onnontaé,—a large Village, and the center of all the Iroquois Nations,—where every year the States-general, so to speak, is held, to settle the differences that may have arisen among them in the course of the year.

Their Policy in this is very wise, and has nothing Barbarous in it. For, since their preservation depends [81] upon their union, and since it is hardly possible that among peoples where license reigns with all impunity—and, above all, among young people—there should not happen some event capable of causing a rupture, and disuniting their minds,—for these reasons, they hold every year a general assembly in Onnontaé. There all the Deputies from the different Nations are present, to make their complaints and receive the necessary satisfaction in mutual gifts,—by means of which they maintain a good understanding with one another. Therefore, of all the Iroquois Missions, the one which we regard with the most complaisance is this one; because, besides what we have just said about it, it was the very first to receive the light of the Gospel, [82] and can pass for the oldest Church among the Iroquois.

La Providence a fait naître une occasion favorable pour luy donner commencement, ou plutôt pour retablir en son premier estat le Christianisme qui y estoit florissant, & le feroit encor, si la perfidie de quelques uns de ces Barbares n'eussent chassé les Pasteurs, il y a plus de dix ans, par la guerre qu'ils renouvellerent alors contre les François.

Le Pere Iulien Garnier estant monté pendant l'Esté dernier à Onneïout, pour y travailler conjointement avec le Pere Bruyas, au salut de ces peuples, se vit obligé par tous les motifs de charité, de donner iusqu'à Onnontaé, qui n'est éloigné que d'une petite journée.

[83] Il y fût receu avec tous les témoignages de cordialité & de bienveillance, qu'on peut souhaiter d'un peuple qui quoy que barbare & [*sc. est*] fort affectionné à nos Peres; iusques là qu'ils luy firent une douce violence pour l'empescher de retourner à son Poste, se mettans en devoir de le contenter en tout ce qu'il desireroit deux. Et comme il leur eut déclaré qu'il ne pouvoit pas demeurer tout seul, & sans Chapelle, Garakontié, ce Fameux Capitaine, dont on a tant parlé dans les Relations precedentes, s'obligea de satisfaire à l'un & à l'autre: & de fait en peu de iours il mit sur pied une Chapelle, & aussitôt après entreprit le voyage de Quebec, pour visiter Monsieur le Gouverneur, qui avoit desiré de voir cet homme [84] si obligeant envers les François, & pour emmener avec soy quelques uns de nos Peres, qu'il venoit demander, & dont il vouloit estre le Conducteur en son païs.

Pour faire<sup>77</sup><sub>261</sub> mieux reussir son Ambassade, il lie partie avec les quatre premieres testes du Bourg, qui



Providence has offered an opportunity favorable for giving it a beginning,—or, rather, for restoring to its first condition the Christian Church which was flourishing there. It would still be prosperous, had not the perfidy of some of those Barbarians driven away the Pastors, more than ten years ago, by the war which they then renewed against the French.

Father Julien Garnier—who had gone up to Onneiout last Summer, in order to work jointly with Father Bruyas for the salvation of those tribes—saw himself constrained, by all the motives of charity, to devote himself to Onnontaé, which is only a short day's journey distant.

[83] He was received there with all the marks of cordiality and good will that can be desired from a people who, although barbarous, are very affectionately inclined toward our Fathers—even to the point of doing him a gentle violence, in order to prevent him from returning to his Post, undertaking to satisfy him in all that he should desire of them. And, as he had told them that he could not remain all alone and without a Chapel, Garakontié, that Famous Captain of whom so much has been said in the preceding Relations, undertook to satisfy both of these wants. In fact, in a few days he erected a Chapel. Immediately after, he undertook the journey to Quebec, in order to visit Monsieur the Governor,—who had desired to see this man [84] who was so obliging to the French,—and to bring back with him some of our Fathers whom he went to ask for, and whose Escort to his own country he wished to be.

In order to make his Embassy more successful, he

representoient les pri[n]cipales familles dont il est composé: En cette Compagnie il arriva à Quebec le 20. iour d'Aoust dernier; où ayant paru devant Monsieur le Gouverneur & Monsieur l'Intendant, il fit cinq presents, qui estoient comme les Truchemens des cinq paroles, qu'il portoit de la part de toute sa Nation.

[85] ARTICLE I. PRESENS FAITS PAR GARAKONTIÉ, AMBASSADEUR DES IROQUOIS D'ONNONTAÉ.

IL PARLA EN CES TERMES À

M<sup>R</sup> LE GOUVERNEUR.

JE me suis autres fois vanté d'avoir fait pour la Nation Françoisse, ce que jamais parmy nous un Amy n'avoit fait pour un autre; ayant rachepté plus de vingt six de ses Captifs, des mains de ceux qui les auroient brûlés, si ie ne les eusse retirés; Mais maintenant ie n'ose plus me glorifier de ce que i'ay fait en ce point; dautant que vous, Onnontio! avez fait bien davantage pour nous, donnant la vie, non seulement aux Onneïout qui estoient parmy vous, tandis que ceux, de la part de qui ils venoient demander la paix, vous tuoient; [86] mais de plus la donnant à toute autant de personnes, qui composent nos cinq Nations, lors qu'ayant mené une puissante armée, & pouvant mettre tous à feu & à sang, dautant que chacun fuyoit devant elle, vous vous estes contenté d'humilier le seul Agnié; c'est en quoy vous avez surmonté l'esperance que i'avois en la clemence des François; & c'est de quoy aujourd'huy ie vous viens remercier, & voudrois bien aussi estre capable de remercier nostre grand Roy Louis, de ce qu'il n'a pas désiré nostre sang, ny nostre totale ruine; mais seulement de nous humilier.

2. Je viens aussi nettoyer vos visages des larmes,

associated himself with the four chief men of the Village, who represented the principal families of which it is composed. In their Company he arrived at Quebec on the 20th day of last August, where, appearing before Monsieur the Governor and Monsieur the Intendant, he made five presents. These were the Interpreters, as it were, of five words, which he brought in behalf of the whole Nation.

[85] ARTICLE I. PRESENTS GIVEN BY GARAKONTIÉ,  
AMBASSADOR FROM THE IROQUOIS OF ONNON-  
TAÉ. HE SPOKE IN THESE TERMS TO  
MONSIEUR THE GOVERNOR:

I FORMERLY boasted of having done for the French Nation what never among ourselves had one Friend done for another,—having ransomed more than twenty-six of its Captives from the hands of those who would have burned them, if I had not rescued them. But now I no longer dare to glory in what I have done in this respect, inasmuch as you, Onnontio, have done much more for us. For you have given life not only to the people of Onneiout who were among you, while those in whose name they came to ask for peace were killing you, [86] but also in granting it to all those who compose our five Nations. At the time when you brought a powerful army and might have put all to fire and sword,—inasmuch as every one fled before that army,—you were satisfied to humble Agnié alone. Thus you exceeded the hope I had reposed in the clemency of the French; and for that reason I have come to-day to thank you. I wish also that I could thank our great King Louis for having desired neither our

que le Pere Garnier nous a dit avoir decoulé [87] de vos yeux, en fuite de la mort de nos gens tués par les Andastoë

3. Le Pere Garnier en mettant le pied dans Onnontagué, dit que c'estoit Onnontio, qui luy avoit commandé partant de Mont-Royal, de nous venir visiter, pour voir en quel estat estoit nostre pauvre Nation. Cette courtoisie nous a tellement gagné le cœur, que nous luy avons fait toutes sortes de caresses, & l'avons prié de ne nous point quitter; à quoi s'estant accordé, moyennant que nous luy fissions une Chapelle, & que nous luy vinssions querir un compagnon, nous auons fait l'un & l'autre: La Chapelle fut faite deux iours après son arrivée; & maintenant nous voicy venus, premierement pour vous remercier [88] de ce que vous vous este souvenu de nous; & puis pour demander vne Robe-noire pour luy servir de compagnon. Donnez nous aussi un Chasseur.

4. Vous ne fçauriez douter de ma fidelité; ie vous prie de croire que toutes nos Nations feront dorenavant dans le respect, qu'elles ont promis à votre grand Onnontio; n'écoutez plus les Hurons fugitifs, qui vous veulent mettre en defiance envers nous.

5. Nous n'avons jamais tenu les Loups pour nos ennemis, & neanmoins ils nous tuent. Faites, ô Onnontio! que vostre voix retantisse dans leur païs; & que dorénavant ils n'infestent plus les chemins, que vous & nous tenons pour nous entrevisiter: car [89] autrement ils vous tuëront bien-toft, aussi bien que nous.

Après qu'il eut ainsi parlé, on luy fit réponse par autant de paroles, accompagnées de cinq presents.

blood, nor our total ruin, but merely our humiliation.

2. I come also to wipe from your faces the tears that Father Garnier told us had been shed [87] by you, in consequence of the death of our people who were killed by the Andastoë.

3. Father Garnier, on setting foot in Onnontagué, said that it was Onnontio who had ordered him, on departing from Mont-Royal, to come and visit us, in order to see in what condition our poor Nation was. This courtesy so won our hearts that we lavished on him all sorts of caresses, and begged him not to leave us; and when he agreed to this, on condition that we should build him a Chapel, and should come and get a companion for him, we did both. The Chapel was built two days after his arrival; and you see us here, first to thank you [88] for having remembered us, and then to ask you for a black Gown to serve him as companion. Give us also a Chasseur.

4. You cannot doubt my fidelity. I beg you to believe that all our Nations will henceforth observe the respect that they promised to your great Onnontio. Do not listen any longer to the Huron fugitives, who wish to make you distrustful of us.

5. We have never regarded the Loups as our enemies, and yet they kill us. Make your voice, O Onnontio, reëcho in their country; and cause them no longer to infest the roads which you and we travel for exchanging visits; for [89] otherwise they will soon kill you as well as us.

After he had spoken thus, he was answered by the same number of words, accompanied by five presents.

RESPONSES DONNÉES LE 27. AOUST 1668. AUX PAROLES  
DES IROQUOIS DE LA NATION D'ONNONTAGUÉ  
PORTÉES PAR LE CAPITAINE GARAKONTIÉ.

**L**E François convient avec toy: tu as tesmoigné en toute occasion, que tu l'aimois si fortement, qu'il en a reçu des marques assurées, qui ne souffrent pas qu'on doute de la verité de tes paroles; aussi il t'a témoigné qu'il avoit cela fort agreable, & t'en a marqué sa reconnoissance; que les belles actions sont estimées meritoires, quand elles se [90] soutiennent par une conduite toujours égale. On espere que la tienne ne se dementira jamais, & que tu inspireras à tes freres & à tes nepveux, de la tenir inviolable à l'égard des François; puisque tu reconnois en eux de si bons sentimens de compassion & de clemence, & que tu es persuadé, que pouvant destruire tes freres & tes nepveux, ils ont eu la bonté de ne le pas faire. Fais donc perdre la pensée que tesmoigne avoir quelque ieunesse estourdie, d'entre tes freres & nepveux, que si les François n'ont pas esté destruire le Bourg d'Onneïout, c'est qu'ils ne l'ont pû, ou ne l'ont osé faire; & fais leur entendre, que quand il n'y auroit icy presentement aucunes troupes capables de telle entreprife, [91] ce grand Onnontio, nommé Lovis, est si puissant & si ialoux du respect que luy doivent ses enfans; qu'il en envoyroit icy vingt fois davantage, qu'il n'y en a presentemêt, au moindre advis qu'il auroit, que quelque Iroquois des cinq habitations auroit fait la moindre iniure, non seulement à ses propres Sujets; mais encor à ceux des Nations Sauvages, qui se sont mis sous sa protection, & qui l'ont reconnu comme leur Souverain, ainsi que tu as fait pour tes cinq habitations. Pour cela un present.

ANSWERS GIVEN ON THE 27TH OF AUGUST, 1668, TO THE  
WORDS OF THE IROQUOIS OF THE ONNONTAGUÉ  
NATION, BROUGHT BY CAPTAIN GARAKONTIÉ.

“THE Frenchman agrees with thee. Thou hast shown on every occasion that thou didst love him, so clearly that he has received assured evidences of it, which do not admit any doubt of the truth of thy words. He has also made it plain to thee that this was very agreeable to him; and he has shown his gratitude for it. He declares also that noble actions are esteemed meritorious when they [90] are sustained by a conduct always constant. It is hoped that thine own conduct will never belie itself; and that thou wilt inspire thy brothers and nephews to observe it inviolably, as far as the French are concerned,—since thou recognizest in them so excellent sentiments of compassion and clemency; and since thou art persuaded that, although they could have destroyed thy brothers and thy nephews, they had the kindness not to do so. Then dispel the thought which some giddy young people among thy brothers and nephews seem to have, that, if the French have not destroyed the Village of Onneiout, it is because they could not or did not dare to do so. Make them also understand that, even if there were not at present any troops here who are capable of such an enterprise, [91] the great Onnontio named Louis is so powerful, and so jealous of the respect that his children owe him, that he would send hither twenty times as many as there are here now, on the least notice that he should receive that some Iroquois of the five settlements had done the slightest injury,—not merely to his own Subjects, but even to those of the Savage Nations who have put themselves under

2. La part que le François a pris par les larmes, à la mort de tes freres tués par les Andastogué, est un effet de la tendresse qu'il a en qualité de Pere, pour toy, comme pour son enfant; & [92] la reconnaissance que tu témoigne pour la grace qu'il t'a fait en cela, l'obligera à t'en faire d'autres en toute occasion; ainsi prens toujours le chemin de témoigner de la gratitude pour les biens-faits receus; parce que c'est le moyen le plus propre de te conserver sa bienveillance & de te perpetuer sa faveur. Pour cela un present.

3. On t'accorde d'autant plus volontiers ce que tu demande, que d'un côté tu as bien reçu la premiere grace, que l'on t'a faite par l'envoy du Pere Garnier, en le traittant favorablement; mais encore en le faisant festoyer par toute ta Cabanne, & luy faisant dresser une Chapelle, où il peut te faire faire la priere & à tes freres, pour te procurer ton [93] Salut & à eux; qui est le plus grand bien que tu puisses recevoir; & que d'ailleurs tu témoigne reconnaissance de ce bien reçu. Pour cela un present.

4. Le François t'a desja dit qu'il n'a jamais douté, & doute moins encore au iourd'huy de ta fidelité & de la verité de tes paroles: & tu dois estre persuadé qu'estant en estat de prevenir, non tes infidelités personnelles, mais celles dont tes freres & tes neveux peuvent estre capables; ils ne te donneroient pas le temps de les faire paroistre, en portant chez toy la guerre & te detruisant tout d'un coup, sans qu'il restast des vestiges de ta Nation; & pour marque qu'il se confie en tes paroles, & qu'il est assuré d'ailleurs qu'il te pourra toujours punir, si tu [94] souffre qu'il s'en viole aucune, c'est qu'il t'envoie une



his protection, and have acknowledged him as their Sovereign, as thou hast done for thy five settlements." For that word, a present.

2. "The interest that the Frenchman has shown by his tears in the death of thy brothers, slain by the people of Andastogu , is a result of the tenderness he feels, in his quality of Father, for thee as for his child; and [92] the gratitude thou showest for the favor he has done thee in that particular, will oblige him to do thee others on every occasion. Therefore always pursue the course of showing gratitude for benefits received, because it is the most fitting means of retaining his good will, and continuing his favor toward thee." For that, a present.

3. "What thou askest is granted thee the more willingly because, on one hand, thou hast well received the first favor shown thee, in sending Father Garnier. Thou hast 'shown this by treating him kindly, and still more by having thy whole Cabin entertain him; and by having a Chapel built for him, where he can make thee and thy brothers pray,—in order to procure for thee thy [93] Salvation and theirs, which is the greatest blessing thou canst receive,—and also that thou mayst manifest gratitude for this benefit received." For that, a present.

4. "The Frenchman has already told thee that he has never doubted, and doubts still less to-day, thy fidelity, and the truth of thy words. Thou must also be persuaded that, as he is in a condition to forestall, not merely thy personal acts of infidelity, but also those of which thy brothers and thy nephews may be capable, he will not give thee time to make them manifest, but will carry war into thy country and destroy thee suddenly, without leaving any

Robe noire, & qu'il fera passer la ieunesse dans tes habitations, pour s'employer avec toy à la deffence commune. Pour cela un present.

5. Le François ne craint point le Loup, & il ne peut se persuader qu'il le veuille tuer; & s'il l'entreprendoit, il ne feroit pas plus exempt de sa ruine & de sa destruction totale, que les autres ennemis. Il faut que tu scaches que le Loup a fait entendre que l'Iroquois luy faisoit la guerre, & quoy qu'il n'y eust que tes neveux d'Onneïout & d'Agnié, à ce que tu pretendis, il a fait connoistre qu'il y a eu souvent des ieunes gens de ta Cabanne, & des autres Nations superieures, qui luy ont porté la guerre avec tes [95] neveux. Il feroit donc bon que tu fisses en sorte que tes neveux cessassent de faire la guerre aux Loups, afin que le François peust avec iustice luy deffendre de la faire à l'Iroquois, de quelque Nation qu'il soit. Cependant l'on luy fera entendre à la premiere occasion, qu'il te distingue, puis que tu ne veux point de guerre avec luy; car nous voulõs bien prendre tes interests en toutes les rencontres; & cette Nation des Loups à adjouté, que quand il a recherché l'auteur de la mort, & qu'il s'est adressé à ceux d'Agnié & d'Onneïout, il a receu pour réponse, qu'ils n'estoient pas les meurtriers, & que les casse-testes venoient de vos trois Nations superieures, Onnontaé, Gioen, Sonnontoïan. [96] Pour cela un present.

Les Ambassadeurs bien contents de ces presents, s'en retournerent, emmenant avec eux le Pere de Carheil, & le Pere Milet pour travailler à leur conversion.

vestiges of thy Nation. But, as a mark of his confidence in thy words, and of his conviction, besides, that he will always be able to punish thee if thou [94] permit any one of thy words to be violated, he sends thee a black Gown, and will send young men into thy settlements, to engage with thee in the common defense." For that, a present.

5. "The Frenchman does not fear the Wolf, and he cannot persuade himself that the latter wishes to kill him; but, if he should attempt it, he would not be more exempt from ruin and total destruction than are the other enemies. Thou must know that the Wolf has declared that the Iroquois was making war upon him; and although, as thou claimest, only thy nephews of Onneiout and of Agnié did so, he has declared that there were often young men of thy Cabin, and of the upper Nations, who made war upon him in company with thy [95] nephews. It would then be well for thee to take such action that thy nephews should cease to make war on the Loups, in order that the Frenchman may with justice forbid the latter to make war on the Iroquois of whatever Nation. Nevertheless, the Loups will be told, on the first opportunity, to make a distinction in thy case, since thou wilt not make war upon them; for we are willing to defend thy interests on all occasions. This Nation of the Loups has also added that, when they have inquired as to the author of the murder, and have appealed to the people of Agnié and of Onneiout, they have received answer that the latter were not the murderers; but that the head-breakers came from your three upper Nations, Onnontaé, Gioen, and Sonnontouan." [96] For that, a present.

## ARTICLE II. HEUREUSES RENCONTRES POUR LE BAPTÊME D'UN IROQUOIS.

LE premier fruit de cette Mission, fut un coup de Providence bien favorable pour un pauvre moribond, que le P. Garnier trouva en chemin, sur les bords du grand Lac Ontario, à trente lieues d'Onnontaé. Cet homme Iroquois de Nation, avoit espousé une Huronne Chrestienne, à qui il est bien redevable de son Salut: Il estoit [97] pour lors si bas, d'une maladie qui le tenoit depuis deux ans, qu'il avoit presque perdu tout sentiment, n'entendant & ne connoissant plus personne; ce qui fut cause qu'il demeura fort long-temps, sans pouvoir répondre à tout ce que le Pere luy disoit; iusqu'à ce que revenant à foy, par un grand effort qu'il fit, il poussa ces paroles du fond du cœur, Je meurs content puisque Dieu m'a enfin accordé ce que ie luy ay si instamment demandé depuis deux ans. Il n'en peut pas dire davantage, mais sa femme estant survenue là dessus, elle expliqua plus au long la pensée de son mari. O l'heureuse rencontre pour nous, dit cette femme, de t'avoir conduit icy si à propos pour disposer mon mari à mourir en bon Chrestien; i'avois [98] resolu d'aller chercher une Robe noire iusqu'à cinquante lieues d'icy, mais nostre bon Dieu a prevenu nos desseins. Tu vois ce pauvre moribond, disoit-elle au Pere, que i'ay fait prier Dieu tous les jours depuis le temps qu'il est malade, & sur tout ie me suis appliquée cet Hyver dernier, à l'instruire des choses de l'autre vie le mieux que i'ay pû: ie luy ay souvent repeté, que pour estre vray Chrestien, il faut porter au Ciel tous ses desirs, & y placer toutes ses esperances; qu'il n'avoit plus rien à souhaitter en ce

The Ambassadors, well pleased with these presents, went back again, taking with them Father de Carheil and Father Milet to labor at their conversion.

ARTICLE II. OCCURRENCES FORTUNATE FOR THE  
BAPTISM OF AN IROQUOIS.

THE first fruit of this Mission was an act of Providence, highly advantageous to a poor dying man whom Father Garnier found on the way, on the shores of the great Lake Ontario, thirty leagues from Onnontaté. This man, an Iroquois by Nation, had married a Christian Huron woman, to whom he was much indebted for his Salvation. At the time he was found, he was [97] so low from an illness, to which he had been subject for two years, that he had lost almost all feeling, no longer hearing or recognizing any one. Thus it was that he remained for a long time without being able to answer anything that the Father said to him; until, recovering his faculties by making a great effort, he broke forth in the following words, which came from the bottom of his heart: "I die happy, since God has at last granted me what I have been so urgently asking from him for two years." He could not say more, but his wife, approaching at this point, explained more at length her husband's thought. "Oh, what a lucky accident for us," she exclaimed, "that has led thee hither so seasonably, to prepare my husband to die as a good Christian! I had [98] resolved to go and bring a black Gown, even if I had to go fifty leagues hence; but our good God has anticipated our plans. Thou seest this poor dying man," she said to the Father, "whom I have made pray to God every day since he has been ill; and, especially this past

monde; qu'il ne luy restoit plus qu'à obtenir par ses ferventes prieres, d'estre du nombre des Bienheureux dans le Ciel.

Voilà les propres paroles de cette bonne Huronne, par la bouche de laquelle le Saint Esprit parloit; [99] fur tout quand elle adioûta ces mots: Voicy le temps precieux, difoit-elle à son mari, escoute maintenant la Robe-noire, c'est luy qui t'ouvrira la porte du Ciel à laquelle tu frapes depuis si long-temps-

Providence de Dieu infiniment adorable! depuis dix ans aucun Prestre ne s'estoit trouué là, depuis deux ans ce malade a vescu comme par miracle; & estant prest de mourir, Dieu luy conduit comme à point-nommé le Pere, lequel estant pressé de partir de ce lieu qui n'estoit qu'un passage, n'eut autre loisir que de conferer le Baptême à ce moribond si bien disposé, qui mourut le lendemain entre les bras & parmy les prieres de sa femme, qui par ses ferveurs luy avoit procuré ce bon-heur.

Voilà comme on trouve la Brebis [100] égarée dans ces vastes forests, il faut bien courir pour la rencontrer; mais ce sont des courtes heureuses & des peines bien agreables quand elles se terminent au salut d'un pauvre Sauvage.

Winter, I have been diligent in instructing him as well as I could in the things of the other life. I have often repeated to him that, to be a true Christian, he must repose all his desires and all his hopes in Heaven; that he had nothing further to wish for in this world; and that the only thing left for him to do was to gain, by his fervent prayers, admittance to the number of the Blessed in Heaven."

Those were the very words of this good Huron woman, out of whose mouth spoke the Holy Ghost,—[99] above all, when she added these words: "Now is the precious opportunity," said she to her husband; "hear now the black Gown; it is he who will open to thee the door of Heaven, at which thou hast been so long knocking."

Infinitely adorable Providence of God! For ten years no Priest had been there; for two years this sick man had been kept alive as by a miracle; and, when he was ready to die, God brought the Father to him, as if by appointment. He, being in haste to leave this place, at which he had merely stopped on the way, had only leisure to administer Baptism to the dying man, who was already so well prepared for it. He died on the following day, in the arms and amid the prayers of his wife, who by her fervor had procured this happiness for him.

See how the stray Sheep is found [100] in these vast forests. One must travel far to find it, but these are happy journeys, and truly agreeable difficulties, when they end in the salvation of a poor Savage.

## CHAPITRE V.

DE LA MISSION DE SAINT IOSEPH CHEZ LES IROQUOIS  
D'OÏOGOÛEN, & DE CELLE D'UNE COLONIE  
D'OÏOGOÛENS NOUVELLEMENT ESTABLIE SUR  
LES COSTES DU NORD DU LAC ONTARIO.

**L**E Pere Estienne de Carheil & le Pere Pierre Millet estants montés aux Iroquois, comme nous avons dit, vont partager leurs foins & leurs travaux, l'un estant destiné pour Onnontaté, & l'autre pour Oïogouen.

[101] C'est une quatrième Nation Iroquoise éloignée de trente lieues ou environ, de celle d'Onnontaté, montant toujours entre l'Occident & le Sud. Ces peuples sont assez bonnaces pour des Iroquois; jamais à proprement parler, ils n'ont porté les armes contre les François; & si quelques-uns l'ont fait, ce n'a été que par engagement de partie, & non par dessein formé, ny moins par concert de toute la Nation. Ils sont assez susceptibles des bonnes impressions qu'on leur donne; Nous l'avons éprouvé, lorsque nous les cultivions il y a dix ans, & le feu Pere Menard qui étoit leur Pasteur, s'est toujours beaucoup loué de leur docilité: Il avoit bâti une Chapelle au milieu de leur Bourgade, qu'ils fréquentoient avec bien de l'affection [102] & cet Été dernier, l'Hôte chez qui nous demeurions, a entrepris exprés le voyage, avec quelques uns de ses compatriotes, pour venir



## CHAPTER V.

OF THE MISSION OF SAINT JOSEPH AMONG THE IROQUOIS  
OF OIOGOUEN, AND OF THAT TO A COLONY OF  
OIOGOUENS RECENTLY ESTABLISHED ON  
THE NORTH SHORE OF LAKE ONTARIO.

FATHER Estienne de Carheil and Father Pierre Millet, having gone up to the Iroquois, as we have said, are going to share their cares and their labors,—one being assigned to Onnontaé, and the other to Oiogouen.

[101] The latter is the fourth Iroquois Nation, distant thirty leagues or thereabout from that of Onnontaé, as one continues in a Southwesterly direction. This tribe is quite peaceable, for Iroquois; they have never, properly speaking, borne arms against the French; even if some have done so, it has been only owing to some alliance, and not by preconceived plan, and still less through agreement of the whole Nation. They are sufficiently susceptible to good impressions made upon them, as we found by experience when we instructed them, ten years ago; and the late Father Menard, who was their Pastor, always highly praised their docility. He had built a Chapel in the middle of their Village, which they were very fond of frequenting. [102] This last Summer, the Host with whom we used to live undertook the journey, with some of his fellow-countrymen, expressly to come and ask for some of our Fathers, to reëstablish among them the Faith that we had planted there.

demander de nos Peres, qui puissent reſtablir chez eux la Foy, que nous y avons plantée.

Nous contentons leurs deſirs, leur accordant le P. de Carheil, qui va remettre ſur pied cette Eglife, compoſée de quelques Iroquois, & d'un bon nombre de Hurons.

Mais parce que la crainte des ennemis a obligé quelques uns de cette Nation à s'écarter, & à s'aller placer ſur les Coſtes du Nord du grand Lac Ontario, ce detachment des Oïogouens, ou plutôt cette nouvelle peuplade avoit beſoin de Paſteurs pour confirmer l'eſprit de la Foy dans cette nouvelle Eglife, que nous avons cultivuée [103] pendant deux années; & c'eſt ce qui a eſté fait dignement par M. de Fenelon & M. Trouvé, deux fervens Miſſionnaires, qui y ont eſté enuoyés par Monſieur l'Eveſque; mais comme ils ne ſont partis que ſur la fin de l'Eſté, auffi bien que les deux Peres, ny les uns ny les autres n'ont pas encor pû envoyer aucune nouvelle de ce qui s'eſt paſſé dans ces nouvelles Eglifes.

We satisfy their desires by granting them Father de Carheil, who is going to place this Church once more upon its feet; it is composed of some Iroquois and a goodly number of Hurons.

But, because the fear of the enemy has obliged some of that Nation to separate from the rest, and go and settle on the North Shore of the great Lake Ontario, this detachment of the Oiogouens—or, rather, this new colony—needed Pastors to confirm the spirit of the Faith in the new Church that we had cultivated [103] for two years. This want was remedied in a worthy manner by Monsieur de Fene-  
lon and Monsieur Trouvé, two fervent Missionaries who were sent thither by Monseigneur the Bishop; but as they only set out toward the end of the Summer, as did also the two Fathers, neither party has yet been able to send any news of what has happened in those new Churches.

## CHAPITRE VI.

DE LA MISSION DU S. ESPRIT. AUX OUTA-  
OÛACS.

**I**L n'est pas nécessaire de répéter le denombrement de toutes les Missions qui dependent de celle-cy; & dont il fut parlé de chacune en particulier dans la dernière [104] Relation: il suffit de dire que les trauaux, la famine, l'indigence de toutes choses, le mauvais-traitement des Barbares, les risées des Idolâtres, sont les partages le plus pretieux de ces Missions.

Comme ces Peuples pour la plus part, n'ont jamais eu aucun commerce avec les Européens, il est difficile de s'imaginer l'excès d'insolence, où les porte leur Barbarie; & la patience, dont il faut être armé pour les supporter.

Il faut avoir affaire à vingt ou trente Nations, différentes de langage, de mœurs & de Police. Il faut tout souffrir de leur mauvaise humeur & de leur brutalité, pour les gagner par douceur & par affection: il faut se faire en quelque façon Sauvage avec ces Sauvages, mener une vie de Sauvage [105] avec eux; viure quelque-fois de la mouffe, qui croît sur les Rochers; quelquefois des arrestes broyées, qui tiennent lieu de farine; quelquefois de rien, passant les trois & quatre iours sans manger, comme eux, qui ont l'estomac fait à ces fatigues: mais aussi qui mangent sans s'incommoder, en un seul iour, pour huit

## CHAPTER VI.

OF THE MISSION OF ST. ESPRIT AMONG THE  
OUTAOUACS.

[T is not necessary to repeat the enumeration of all the Missions that depend on this one; mention was made of each one in detail, in the last [104] Relation. It suffices to say that toil, famine, scarcity of all things, ill treatment from the Barbarians, and mockery from the Idolaters, form the most precious portion of these Missions.

As these Tribes have, for the most part, never had any intercourse with Europeans, it is difficult to imagine the excess of insolence to which their Barbarism carries them, and the patience with which one must be armed, in order to bear with them.

We have to do with twenty or thirty Nations, all different in language, customs, and Policy. We have to bear everything from their bad humor and their brutality, in order to win them by gentleness and affection. One must make himself, in some sort, a Savage with these Savages, and lead a Savage's life [105] with them; and live sometimes on a moss that grows on the Rocks, sometimes on pounded fish-bones,—a substitute for flour,—and sometimes on nothing,—passing three or four days without eating, as they do, whose stomachs are inured to these hardships. But they also eat without inconvenience, in a single day, enough for a week, when they have an abundance of game or of fish. Fathers Claude Alloëz

iours, quand ils ont abondance de chaffe ou de pefche. Les Peres Claude Alloëz & Louys Nicolas ont paffé par ces épreuves; & fi les penitences & les mortifications contribuent beaucoup à la converfion des Ames, on peut dire qu'ils menent une vie plus auftere, que celle des plus grands Penitents de la Thebaïde; & ne ceffent pas pourtant de s'employer infatigablement à leurs fonctions Apoftoliques; [106] qui font de Baptifer les enfans, inftruire les Adultes, confoler les malades & les difpofer pour le Ciel; ruiner l'Idolatrie, & faire retentir le fon de leurs parole iufques aux extremités de ce bout du Monde.

Le Pere Iacques Marquette eft allé au fecours avec notre Frere Louys le Boëme; & nous efperons que les fueurs de ces genereux Miffionnaires, qui arroufent ces terres, les rendront fertiles pour le Ciel. Ils ont Baptifé depuis un an quatre vingt enfans, dont plufieurs font en Paradis: C'eft ce qui effuie toutes leurs peines, & ce qui les fortifie à fubir tous les trauaux de cette Miffion.

La Providence leur fait encor goûter quelque douceur, quand elle leur fait tomber des malades [107] qui tendent à la mort, & qu'ils difpofent à la vie Eternelle.

C'eft ce qui eft arrivé en la perfonne d'un des plus confiderables de ces Peuples; lequel eftant Baptifé depuis plufieurs années, n'avoit eu aucune demeure ftable, mais menant une vie errante par ces grands bois, rodoit tantoft d'un cofté, tantoft de l'autre, en cinq ou fix cens lieuës de païs.

Dieu neanmoins difpofa fi bien la derniere année de fa vie, que contre fa coutume, il fe refolut d'huyverner proche de la demeure du Pere Alloëz; fans

and Louys Nicolas have passed through these trials; and if penances and mortifications contribute greatly to the conversion of Souls, it can be said that they lead a life more austere than that of the greatest Penitents of the Thebaid, and yet do not cease to occupy themselves indefatigably in their Apostolic functions. [106] These are: Baptizing the children, teaching the Adults, comforting the sick and preparing them for Heaven, overthrowing Idolatry, and making the utterance of their message resound to the extremities of this end of the World.

Father Jacques Marquette went to their aid, with our Brother Louys le Boëme; and we hope the sweat of these brave Missionaries, which is watering those lands, will render them fertile for Heaven. Within a year they have Baptized eighty children, of whom several are in Paradise. That mitigates all their hardships, and fortifies them to undergo all the labors of that Mission.

Providence makes them taste some sweetness, too, when it causes to fall into their hands sick people [107] who are on the point of death, and whom they prepare for the life Eternal.

This happened to one of the most important men of these Tribes, who had been Baptized several years before. He never had any fixed residence, but, leading a wandering life in these great woods, he roamed now in one direction, now in another, over five or six hundred leagues of territory.

Yet God ordered the last year of his life so well that, contrary to his custom, he decided to winter near the dwelling of Father Alloëz; this was doubtless from a presentiment of his good fortune, in order to be aided in his last illness and at his death by the Father, who

doute par un presentiment de son bon-heur, afin d'estre assisté en sa dernière maladie & en sa mort, par le Pere, qui ne manqua pas à ce pauvre vieillard. Comme il fut prest d'expirer, il fit son festin [108] d'adieu, à une grande Assemblée, qui fut convocquée pour cela de diverses Nations. C'estoit pour garder leur coûtume, dont il se servit avantageusement pour la Foy; car il parla à tout ce grand monde, à la verité d'une voix mourante; mais d'un ton de Capitaine, & en termes energiques, leur declarant qu'il avoit vescu Chrestien depuis long temps, & que mourant Chretien, il se tenoit assure du bonheur promis à tous les Croyans. Et qu'eux au contraire, qui ne vouloient pas écouter la parole de Dieu, feroient tourmentés après leur mort par les Demons, bien plus cruellement sans comparaison, qu'ils ne tourmentent un Iroquois, quand ils le tiennent entre leurs mains: qu'au reste il [109] mouroit volontiers dans l'esperance du Paradis, & que s'ils estoient sages, ils ne differoient pas davantage de fuivre son exemple. Apres ces paroles qu'il donna à la Charité de ses Compatriotes, il songea tout de bon à foy-mesme, & après s'estre confessé iusques à quatre fois, il rendit son Ame, nous laissant tout sujet de croire que Dieu luy a fait misericorde.

On pouroit rapporter d'autres exemples semblables, pour faire voir les refforts de la Divine Providence pour le salut de ses Elûs. C'est à nous à cooperer fidellement à ce grand Ouvrage, & à aller chercher ces brebis. errantes, quelques éloignées qu'elles soient, & quoy qu'il nous en coûte, trop heureux d'y confumer nos vies.

[110] Il est vray que quelques-unes de ces Nations



did not fail this poor old man. When he was ready to die, he gave his farewell feast [108] to a great Assembly, which was convoked for this purpose from different Nations. He did so, to observe their custom, which he employed to the advantage of the Faith; for he spoke to all that great company,—in the voice of a dying man, indeed, but with the accents of a Captain, and in energetic terms,—declaring to them that he had lived a Christian for a long time, and that, dying a Christian, he felt assured of the happiness promised to all Believers. He said that those who, on the contrary, were unwilling to listen to the word of God, would be tormented by the Demons after their death,—much more cruelly, beyond comparison, than they themselves tormented an Iroquois when they had one in their power. He told them that he [109] died willingly, in the hope of Paradise; and that, if they were wise, they would not longer delay to follow his example. After these words, which he uttered out of Love to his Compatriots, he turned his thoughts in good earnest upon himself; and after having confessed as many as four times, he yielded up his Soul, leaving us every reason to believe that God had taken pity on him.

Other and like examples could be given to show the workings of Divine Providence for the salvation of its Elect. It is for us to coöperate faithfully in this great Work and to go after those wandering sheep,—however distant they may be, and whatever it may cost us,—only too happy to spend our lives in the work.

[110] It is true that some of those Nations appeared this Summer in our Settlements, to the number of more than six hundred Savages; but that was for only

ont paru cet Efté en nos Habitations, au nombre de plus de fix cents Sauvages, mais ce n'a efté que comme un éclair, & pour faire leur petit commerce avec nos François; qui n'eft pas un temps propre pour les inftruire; il faut donc les fuivre chez eux, s'accommoder à leurs façons, pour ridicules qu'elles paroiffent, afin de les attirer aux nôtres. Et comme Dieu s'eft fait homme, pour faire les hommes des Dieux, un Miffionnaire ne craint pas de fe faire, pour ainfi dire, Sauvage avec eux, pour les faire Chrétiens: *Omnibus omnia factus sum.*

a very brief space, and in order to carry on their little traffic with our Frenchmen; that is not a suitable time for teaching them. We must then follow them to their homes and adapt ourselves to their ways, however ridiculous they may appear, in order to draw them to ours. And, as God made himself man in order to make men Gods, a Missionary does not fear to make himself a Savage, so to speak, with them, in order to make them Christians. *Omnibus omnia factus sum.*

## [111] CHAPITRE VII.

## DE LA MISSION DE TADOUSSAC.

Nous traversons plus de six cent lieues de terre pour passer de la Mission des Outaouacs à celle de Tadoussac. Celle là est la plus reculée de nous vers le Soleil couchant, & celle cy est une des premières qu'on rencontre vers le Levant, en montant le Fleuve de saint Laurent.

Le Pere Henry Nouvel, qui a soing de cette Eglise, ne sçauroit assez louer la pieté & l'innocence de ces Sauvages Chrestiens, qui n'ont presque plus qu'un demon à combattre, à sçavoir l'yurognerie, laquelle seule cause plus de desordres, que tous les autres demons ensemble.

[112] L'éloignement des François, & la demeure qu'ils font ordinairement dans les Forests, les deliure de ces malheurs, & pendant tout l'Hyver, que le Pere a passé avec eux aux environs de Tadoussac, il a remarqué dans ses Neophytes' les ferveurs de la primitive Eglise, & l'innocence des anciens Anachorettes. Peut estre trouvera t'on qu'il y a de l'exageration en ce discours; mais Monseigneur l'Evesque qui a esté témoin d'une partie de leur pieté, comme nous le dirons cy-apres, en est assés convaincu; Et il n'y a personne, qui connoisse le naturel des Sauvages, qui n'avoüe qu'on peut faire un Ange d'un Barbare, si on luy retranche la boisson enyvante; comme nous n'experimentons que trop, qu'elle change les

## [111] CHAPTER VII.

## OF THE MISSION OF TADOUSSAC.

WE traverse more than six hundred leagues of territory in passing from the Mission of the Outaouacs to that of Tadoussac. The former is the farthest removed from us toward the West, while the latter is one of the first that is encountered, on the East, in ascending the River saint Lawrence.

Father Henry Nouvel, who has charge of that Church, cannot sufficiently praise the piety and innocence of those Christian Savages, who have little more to combat than one demon — namely, drunkenness, which alone causes more disorders than all the other demons together.

[112] Their remoteness from the French, and their place of abode, which is ordinarily in the Forests, deliver them from these evils; and, during the whole Winter that the Father passed with them, in the environs of Tadoussac, he remarked in his Neophytes all the fervor of the primitive Church and the innocence of the ancient Anchorites. Perhaps it will be found that there is exaggeration in this language; but Monseigneur the Bishop, who has been witness to a part of their piety, as we shall relate hereafter, is sufficiently convinced of its reality. Indeed, there is no one, who is acquainted with the disposition of the Savages, who does not admit that an Angel can be made from a Barbarian, if intoxicating liquor be

Chrestiens en Apostats, [113] & qu'elle defole les plus belles esperances de nos Eglises naissantes.

Le bon Reglement. qui a esté mis pendant tout cet Hyver à Tadouffac, où l'on n'a veu aucun defordre en cette matiere, a esté fuiuy d'une Traitte avantageuse; & l'on a veu par experience que le grand moyen de rendre le François & les Sauvages riches dans leur negoce mutuel, est d'en exterminer tout commerce de boiffon, qui provoquant tres iustement la colere de Dieu, n'en peut attirer que la malediction.

Que cecy soit dit pour encourager ceux qui ont en main le maniemment des affaires de Tadouffac, à continuer dans le mesme train, qu'ils ont si heureusement commencé, & pour remercier de la part de nostre nouvelle Eglise, [114] Messieurs de la Compagnie des Indes Occidentales, de l'obligation qu'elle leur a, d'avoir commis le negoce de ces cartiers, à des personnes si fidelles à Dieu & aux hommes, & si zelées pour le bien des Ames; leur donnant de plus toute assurance que par ce moyen, travaillant avantageusement à leurs affaires temporelles, ils iettent les fondements d'une Eglise qui leur fera eternellement redevable.

Les premiers fruits qu'elle a donné cet Hyver au Ciel, ont esté une ancienne Chrestienne, nommée Luc[i]e, qui mourut saintement après avoir receu les Sacremens avec des sentimens de devotion tout à fait ravissans; & une ieune filleagée de douze ans, à qui sa premiere Cõmunion fervy [115] de Viatique. Il faudroit lire dans le cœur du Missionnaire, pour comprendre la ioye qu'il ressent, quand il voit ces Ames s'envoler dans le Ciel du milieu de la Barbarie.

kept from him,—as we know only too well, by experience, that it changes Christians into Apostates, [113] and brings to naught the finest hopes of our infant Churches.

The excellent Regulation that has been imposed upon Tadoussac all this past Winter, where no outbreak has been seen in this respect, has been followed by an advantageous Traffic; and it has been proved by experience that the great means of rendering the French and the Savages rich in their mutual commerce is to exclude from it all trading in drink, which, provoking very justly the wrath of God, can only bring down his curse.

Let this be said, in order to encourage those who have in hand the management of affairs at Tadoussac to continue in the same course upon which they have so happily entered; and in order to thank, on the part of our new Church, [114] the Gentlemen of the Company of the West Indies for the obligation which it is under to them, for having entrusted the commerce of these regions to persons so faithful to God and to men, and so zealous for the good of Souls. We give them, furthermore, every assurance that they by this means are, while acting for the advantage of their temporal affairs, laying the foundations of a Church which will be eternally indebted to them.

The first fruits that it gave to Heaven this Winter were an old Christian woman named Lucie,—who died a holy death, after receiving the Sacraments with sentiments of devotion altogether delightful,—and a young girl, twelve years old, to whom the first Communion served [115] as Viaticum. One would have to read the Missionary's heart, in order to

Il ne fut pas moins confolé à la mort d'un autre enfant de trois ans feulement, qui fuivit bientoſt celle dont nous venons de parler. Ses parens qui le voyoient languiffant depuis long-temps, ne voulurent pas s'engager avec les autres Sauvages, dans les bois pour faire leur chaffe; de peur que cet innocent ne mouruſt éloigné de la Chapelle, & ne pût recevoir les devoirs funebres, qui ſe rendent icy aux morts, ſelon l'uſage de l'Eglife dõt ils font grand eſtat. Ils en firēt un ſacrifice à Dieu, [116] ſoit pour la vie, ſoit pour la mort, avec une reſignation qui n'a preſque point d'exemple, ſi tu nous le rens, diſoient-ils à Dieu, nous le donnerons à la Robe-noire pour ton ſervice: nous n'y pretendons rien: ſi tu le retires à toy, nous ſommes contents de te donner ce que tu nous a donné; & nous t'abandonnons le cadet avec la meſme ſoumiſſion que nous t'avons preſenté l'ainé, que tu as pris à toy il y a cinq ans.

L'employ du Miſſionnaire pendant cēt hyvernement, à eſté de faire des courſes aux environs du Fleuve du Saguené, pour chercher ſes brebis, chacune dans ſon cartier d'Hyver; car les Sauvages ſont obligés de ſe ſeparer çà & là, afin de ne ſe pas nuire les vns [117] aux autres pour le voiſinage de la chaffe.

Par tout où il les trouvoit, il faisoit de leurs Cabannes des Chapelles pour y Baptiſer les enfans, & y adminiſtrer les Sacremens, & les inſtruire de la façon, dont ils ſe devoient comporter pendant les autres courſes qu'il eſtoit obligé de faire, pour ne laiſſer aucune de ces Eglifes errantes, ſans eſtre viſitées: elles ſont compoſées des Sauvages de Tadouſſac, & de quelques-uns de ceux de Sillery, de Gaſpé & des Papinachois.



understand the joy he feels when he sees these Souls take flight to Heaven from the midst of Barbarism.

He was not less consoled at the death of another child, only three years old, following soon after that of which we have just spoken. His relatives, who had seen for a long time that he was sinking, were unwilling to join the other Savages in hunting in the woods, for fear that this innocent one might die far from the Chapel, and not be able to receive the funeral rites which are here solemnized for the dead, according to the usage of the Church, of which they make great account. They made a sacrifice of the child to God, [116] for either life or death, with a resignation which is almost unexampled. "If thou give him back to us," they said to God, "we will give him to the black Gown for thy service. If thou take him back to thyself, we are content to give to thee what thou hast 'given to us; and we resign to thee the younger child, with the same submission with which we presented thee the elder, whom thou didst take to thyself five years ago."

The occupation of the Missionary during this winter campaign has been to take trips to the regions along the Saguené River, in order to seek his sheep, each in its Winter quarters; for the Savages are obliged to scatter here and there, in order not to injure one [117] another by their proximity in hunting.

Wherever he found them, he made Chapels of their Cabins, in order to Baptize the children, and administer the Sacraments therein; he also instructed them how they should conduct themselves while he was away on other trips, which he was obliged to make in order not to leave a single one of those nomad Churches unvisited. They are composed of the

Pendant ces excursions, il a fait rencontre d'un nombre surprenant de lacs, grands & petits: il en vit vn entre-autres, éloigné de la Mer de sept ou huit lieues, [118] avec lequel il n'a aucun commerce apparent, & qui a neantmoins son flux & reflux tres réglé, & qui souffre des tempestes, comme celles de l'Océan.

Il parla aussi en passant à une bande de Chasseurs, qui ayants rencontré la piste & le gîte du grand Original, le poursuivirent un iour entier sans le pouvoir joindre; voicy ce qu'ils racontent de cet animal extraordinaire.

Tous les plus grands Originaux ne font que de petits nains, comparés à celui-cy: il a les jambes si hautes, que pour profonde que soit la neige, il n'en est iamais incommodé; au lieu que les autres y font comme ensevelis; & c'est ce qui les fait prendre aisément. [119] Il a la peau à l'épreuve des flèches & des fusils, & paroît invulnérable. Ils ajoutent qu'il porte vne cinquième jambe, qui luy sert des espauls, & dont il se sert comme de main pour se preparer son gîte. Il ne va iamais seul & ne paroît point sans estre escorté de grand nombre d'autres Originaux; & de fait nos Chasseurs disent qu'ils en tuerent quinze en le poursuivant; c'est-ce qu'ils racontent de cet Original fabuleux.

Sur la fin de l'Hyver toutes ces Eglises errantes s'estans ramassées à Tadoussac, eurent la consolation quelque temps apres, de jouir de la presence de Monseigneur l'Evesque de Petrée, lequel apres avoir fait par tout sa visite en Canot, c'est à dire à la mercy [120] d'une fresse escorce, & apres avoir parcouru toutes nos habitations depuis Quebec iusques au dessus de Montreal, donnant même iusqu'au Fort de

Savages of Tadoussac, Gaspé, and the Papinachois, with some of those of Sillery.

During these excursions he has encountered a surprising number of lakes, large and small; among others, he saw one, seven or eight leagues distant from the Sea, [118] with which it has no apparent communication, while it nevertheless has its ebb and flow with great regularity and is subject to storms like those of the Ocean.

He also talked with a band of Hunters whom he met, who, having come upon the trail and the bed of the great Moose, pursued it for a whole day, without being able to overtake it. Notice what they relate of this extraordinary animal.

All the largest Moose are only little dwarfs compared with this one; he has legs so long that, however deep the snow may be, he is never inconvenienced by it, while the others are almost buried in it, and on that account they are easily caught. [119] He has a skin that is arrow-proof and bullet-proof, and he seems invulnerable. They add that he carries a fifth leg, which grows out from his shoulders and which he uses like a hand in preparing his bed. He never goes alone, and does not appear without being escorted by a great number of other Moose; and, in fact, our Hunters said that they killed fifteen of the latter while chasing it. That is what they tell of this fabulous Moose.

Toward the close of the Winter, all these wandering Churches gathered together at Tadoussac, and had the consolation, some time afterward, of enjoying the presence of Monseigneur the Bishop of *Petræa*. The latter, after having made his visits everywhere by Canoe,—that is to say, at the mercy

sainte Anne, qui est le plus éloigné de tous les Forts, à l'entrée du Lac Champlain; voulut faire part de ses bénédictions à nostre Eglise des Sauvages de Tadoussac, s'y étant rendu sur la fin de Juin, après avoir bien souffert de la part des calmes & des tempestes de la Mer: voicy ce qui s'y passa.

[120] of a frail sheet of bark,—and after going the round of all our settlements from Quebec to those above Montreal, even traveling as far as Fort sainte Anne,—which is the farthest distant of all the Forts, being at the entrance to Lake Champlain,—chose that our Church of the Savages of Tadoussac should share in his benedictions. He accordingly proceeded thither toward the end of June, after many sufferings from calms and storms on the Sea; what took place there is given below.

## CHAPITRE VIII.

ARRIUÉE DE MONSEIGNEUR L'EVEQUE DE PETRÉE  
À TADOUSSAC POUR Y FAIRE  
SA VISITE.

LES heureux succès que Dieu a donnés aux armes du Roy [121] dans la Nouvelle France, faifant ioüir nos Sauvages de Tadouffac, auffi bien que tous les autres qui nous font alliés, des agreables fruits de la paix; cette Eglise, que la crainte de l'Iroquois avoit disperfée çà & là, s'est heureusement réunie dans son ancien poste, qui est l'embouchure de la Riviere du Saguenay, appelé Tadouffac. M. l'Evesque le sçachant, & ayant esté informé dès le Printemps de la fatisfaction que les Sauvages de cette Eglise avoient donnée à leur Pasteur, qui avoit hiverné avec eux dans les bois, fit sçavoir qu'il les visiteroit.

Cette nouvelle les confola beaucoup; mais son arrivée à Tadouffac, qui fut le 24. Juïn, les combla de ioye, qu'ils firent paroître [122] en sa reception; car s'estans trouvés au nôbre de quatre cens ames à son débarquement, ils témoignèrent par la décharge de leurs fusils, & par leurs acclamations, le contentement qu'ils avoient de voir une personne qui leur estoit si chere, & dont la plupart avoit souvent expérimenté les bontés.

Ils l'accompagnèrent en fuite en leur Chapelle d'Efcorce, le feu ayant réduit en cendre celle qu'on

## CHAPTER VIII.

ARRIVAL OF MONSEIGNEUR THE BISHOP OF PETRÆA  
AT TADOUSSAC, FOR THE PURPOSE OF  
MAKING HIS VISIT THERE.

THE fortunate success that God has given to the arms of the King [121] in New France has made our Savages of Tadoussac, as well as all the others who are allied to us, enjoy the agreeable fruits of peace. That Church, which the fear of the Iroquois had scattered hither and thither, has become happily reunited at its former location, which is at the mouth of the River Saguenay, and is called Tadoussac. Monseigneur the Bishop, knowing this, and having been informed early in the Spring of the satisfaction which the Savages of that Church had given their Pastor, who had wintered with them in the woods, notified them that he would visit them.

This news cheered them greatly; but his arrival at Tadoussac, on the 24th of June, crowned their joy, and they expressed it [122] in their reception of him. Gathering to the number of four hundred souls, at his landing, they testified, by the discharge of their guns and by their exclamations, the pleasure that they felt at seeing a person who was so dear to them, and whose acts of kindness the greater part of them had often experienced.

They accompanied him then to their Chapel of Bark, the one that had been built for them having been burned to ashes; and there he caused them to

leur avoit bastie; & là il leur fit dire le motif de son arrivée en ce lieu, à sçavoir, pour se conjouir avec eux de l'affection qu'ils témoignent avoir envers leur Christianisme, pour administrer le Sacrement de Confirmation à ceux qui ne l'ont pas reçu, & pour les affeurer des bons sentimens [123] que le Roy a pour eux, dont ils ont des marques bien evidentes, par la paix, à laquelle il a forcé les Iroquois.

Cela fait, la Charité de ce digne Eveque les ravit, lors qu'au sortir de la Chapelle, ils le virent entrer dans leurs Cabannes les unes après les autres, pour y visiter les malades & les Capitaines; consolant ceux là par sa presence, dont ils estoient confus, & par ses charités qu'il estendoit sur eux, sur leurs pauvres veuves, & sur leurs Orphelins; & encourageant ceux cy à appuyer la Foy de leur autorité, & se maintenir toujours dans les devoirs de veritables Chrestiens; ce qu'il renouvela en un celebre Festin, leur recommandant sur tout de n'oublier jamais les obligations insignes [124] qu'ils ont au Roy, qu'ils doivent considerer comme leur Libérateur, & comme celuy à qui seul après Dieu, ils ont l'obligation de leur repos & de leur vie.

Les quatres iours suivans furent employés à disposer à la Confirmation, ceux qui ne l'avoient pas encore reçuë. Ce Sacrement fut administré à diverses reprises, à cent quarante neufs personnes. La devotion, avec laquelle ils l'ont reçu, & qu'ils ont fait paroître par tout ailleurs, a ravi Monseigneur, & luy a fait avoier que les peines qu'il a prises pour ce voyage, luy donnent une satisfaction toute particuliere: de voir de ses propres yeux le Christianisme en vigueur, & la pieté regner parmy



be told the motive of his coming to that place,—namely, to enjoy with them the love which, as they showed, they felt for their Christian faith; to administer the Sacrament of Confirmation to those who had not received it; and to assure them of the kind feelings [123] entertained toward them by the King, of which they had very evident proofs in the peace to which he had forced the Iroquois.

That done, the Charity of this worthy Bishop charmed them when, upon leaving the Chapel, they saw him enter their Cabins, one after the other, to visit the sick therein, and the Captains,—comforting the former by his presence, at which they were embarrassed, and by the manifestations of his love which he extended to them, to their poor widows, and to their Orphans; and encouraging the latter to uphold the Faith by their authority, and to continue always in the observance of the duties of true Christians. All this he reiterated at a notable Feast,—urging upon them, above all, never to forget the great obligations [124] they owed to the King, whom they were bound to consider as their Liberator, and as the one to whom alone, next to God, they owed their peaceful condition and their lives.

The succeeding four days were employed in preparing for Confirmation those who had not yet received it. This Sacrament was administered, on different occasions, to a hundred and forty-nine persons. The devotion with which they received it, and which they manifested everywhere else, delighted Monseigneur, and made him confess that the trouble he had taken for this journey gave him the utmost satisfaction upon seeing, with his own eyes, Christianity flourishing and piety reigning among

ces pauvres Sauvages, [125] autant & plus que parmy beaucoup des Nations policées.

Dieu reservoit à cette Mission la conversion de quelques Sauvages infideles, qui ont vescu long temps parmy les Chrestiens, avec une aversion estonnante du Christianisme, & qui se sont trouvés si fortement touchés par la veuë & par les instructions de Monsieur de Petrée, qu'ils ont changé tout d'un coup de resolution, & n'aspirent plus depuis ce temps l'à, qu'au Baptême.

C'est un effet des benedictions qui accompagnent toujours le Caractere, & qui va donner une nouvelle force à nos Chrestiens, dans l'esperance qu'ils ont de iouïr encore, les années fuivantes du mesme bonheur.

those poor Savages [125]—even more than among many civilized Nations.

God reserved for this Mission the conversion of some unbelieving Savages who had lived a long time among Christians, with an astonishing aversion for Christianity; but who were so deeply affected by the sight of Monsieur of Petræa, and by his instructions, that they changed their minds all at once; and, ever since then, Baptism has been the highest object of their aspirations.

That is an effect of the benedictions that always accompany the holy Character,—an effect which is going to give a new strength to our Christians, in the hope that they entertain of again enjoying the same happiness in years to come.



## BIBLIOGRAPHICAL DATA : VOL. LI

### CXXI

For bibliographical particulars of *Relation* of 1666-67, see Vol. L.

### CXXII

The original MS. of Bruyas's letter of January 21, 1668, is in the possession of C. F. Gunther, Chicago, to whom we are indebted for permission to transcribe the same for the present publication. It consists of seven pages, and bears no address, so that it is not known to whom it was written—but probably to the superior at Quebec, Le Mercier.

### CXXIII

Bibliographical details of the *Journal des Jésuites* were given in Vol. XXVII. This is the final installment of one of the most valuable documents in our series.

### CXXIV

In reprinting the *Relation* of 1667-68 (Paris, 1669), we follow the original Cramoisy edition from a copy in the Lenox Library; but as that copy has not the "Lettre de la Reverende Mere Superieure," we have recourse for that to the British Museum's copy. The prefatory epistle from François le Mercier to the provincial in France is not dated in this annual; and

the volume does not present a printed "Permission" and "Privilege."

Sebastien Cramoisy died in January, 1669; hence this is the first *Relation* bearing Sebastien Mabre-Cramoisy's name alone in the imprint. It is also the last one having a cut with storks as a printer's mark; and the first in which *de sa Majesté* is substituted for *du Roy* in the last line of the title-page. The appended letter from the Mother Superior is dated "Kebec le 20. Octobre 1668;" and its separate title reads as follows: "LETTRE | DE LA | REVERENDE MERE | SUPERIEVRE | Des Religieuses Hospitalieres | de Kebec en la Nouvelle | France. | Du 20. Octobre 1668."

It is excessively rare, and we know of but two copies—that in the British Museum, and another in the Bibliothèque de l'Arsenal of Paris. It was not reproduced in the Quebec reprint of 1858. We may state, however, that it is not called for in the table of contents. Strictly considered, the *Relation* is not imperfect without it; but a copy with it is, of course, to be preferred. This volume forms no. 128 of Harrisse's *Notes*.

There are two copies of the *Relation* at Harvard which are, apparently, identical so far as the text is concerned; but the imprints on their title-pages are dissimilar. One agrees with the Lenox copy; the other reads as follows: "A PARIS. | CHEZ SEBASTIEN MABRE-CRAMOISY, | Imprimeur ordinaire du Roy, rue S. | Jacques, aux Cicognes. | M. DC. LXIX. | Avec Privilege de sa Majesté."

*Collation:* Title, with verso blank, 1 leaf; Le Mercier's prefatory letter, pp. (4); "Table des Chapitres," pp. (2); text, pp. 1-219, with verso of p. 219 blank;

two blank leaves to complete signature O, one of which is usually pasted on the cover. Signatures: ã in four, A-O in eights. All copies which we have examined have p. 140 mispaged 104; and in the Lenox copy p. 129 is mispaged 12.

The copy in the British Museum collates like the preceding; but the "Lettre" follows directly after the last *printed* leaf of the *Relation*. This "Lettre" collates as follows: Title, with verso blank, 1 leaf; text of letter, with subsequent "Memoire de [ce] qvi est necessaire," pp. 3-12; followed by a blank leaf, no doubt belonging to the *Relation* proper.

Copies of the *Relation*, without the "Lettre," have been sold as follows: Stevens's *Historical Collections* (1881), no. 1485, £6. 2s. 6d.; and Barlow (1890), no. 1319, \$5. Copies are to be found in the following libraries: Lenox; New York State Library; Harvard, two varieties; Brown (private); Marshall (private); Ayer (private); Laval University (Quebec); Library of Parliament (Ottawa); Public Library of Toronto; British Museum, with the "Lettre;" Bibliothèque de l'Arsenal (Paris), with the "Lettre;" and Bibliothèque Nationale (Paris).

In this *Relation*, pp. 168-219 are occupied with a "Lettre Circvlaire" from the Mother Superior, Marie de S. Bonnaventure de Jesus, and additions from another hand. Her letter is dated on p. 196: "A Quebec ce 4. Octobre 1668." All of this matter, except pp. 217-219, an account "Des Vrfulines & Hofpitalieres," is reprinted from the following separate original: "LETTRE | CIRCVLAIRE | DE LA MORT | De la Reuerende Mere Catherine de | S. Auguftin, Religieufe Hofpitaliere | de Quebec, decedée le 8. May 1668." The only known copy was found by

Henry Harrisse in the possession of a Parisian bookseller in 1883, and through him passed into the library of the late S. L. M. Barlow of New York. On a fly-leaf Harrisse wrote, dated "Paris May 17th, 1883," as follows: "It was lately found at Paris, and seems to come from the library of one of the religious orders which last year were expelled the country." He valued it at £100, sterling. At the sale of the Barlow books in 1890, it was purchased by the Lenox Library for \$265, being lot 1469 of the sale catalogue.

Now this piece was undoubtedly printed by the Cramoisy late in 1668 (for it is their type), although nothing in it reveals the publisher, or the place or date of issuance. The Mother Superior's "Lettre" is dated on p. 30 "A Quebec, le 4. Octobre 1668," a slight variation from the reprint. Generally the original and reprint agree textually, but not typographically. The following examples will suffice in illustration of variants:

## ORIGINAL.

vn lien  
de souffrir  
fon Epoux  
de tous coftez  
telle dit  
lo' bligea  
crût  
defia efcrit  
furuenue  
desja  
nous voyions  
de diuers faints  
de fon efprit  
parlant à Dieu  
trouuez

## REPRINT.

un lieu  
de fouffrit  
fon Efpoux  
de tous les coftez  
t'elle dit  
l'obligea  
ctût  
déja écrit  
furvenue  
déja  
nous voyons  
de divers Ss  
de fon efpit  
parlant à Cieu  
tiouvez



---

*Collation:* Title, with verso blank, 1 leaf; text of letter, pp. 3-30; supplementary text by another hand, beginning: "CETTE LETRE [*sic*] CIRCV-LAIRE," pp. 31-50. Signatures: A-C in eights, and D in one. No mispaging, but sig. Bij is misprinted Aij.



## NOTES TO VOL. LI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 21).—For information regarding the Ottawas (Outaouacs), see vol. xiv., *note* 9; the Kiskakons, an Ottawa clan, vol. xxxiii., *note* 6. The Sinagaux (Sinagos), another clan of that tribe, were nearly annihilated in an invasion of the Sioux country, about 1671 see Perrot's account of this affair, in his *Mémoire* (Tailhan ed.), pp. 99-104.

2 (p. 31).—Cf. the descriptions of the Huron feast *Ononharoia*, in vol. x., pp. 175, 183, and vol. xvii., pp. 167-187.

3 (p. 35).—Regarding the burning of the dead, see Brinton's *Myths of New World* (3rd ed.), pp. 168-170. Cf. vol. xx. of this series, *note* 11.

4 (p. 53).—One of the numerous forms of the name Mississippi—*Mitchi-sipi*, "the great river;" the first mention of the river by this name, in the *Relations*.

5 (p. 87).—Regarding the priest Morel, see vol. xli., *note* 15; the church of Ste. Anne at Beauré, vol. l., *note* 1.

6 (p. 89).—Elie Gaudin (Godin) was born, according to Tanguay, in 1621; his wife was Esther Ramage, by whom he had four children. He died in January, 1672.

7 (p. 97).—Cf. the account of the same miracle given in vol. l., pp. 45-49.

8 (p. 113).—*Manus Dei*: the somewhat extravagant name of a plaster then held in much repute; it was composed of oil, wax, myrrh, incense, mastic, and other gums, to which were added litharge, verdigris, and calamine. As the text mentions an ointment thus named, it probably contained ingredients similar to those of the plaster. *Martiatum*: a corruption of *unguentum martiani*, "ointment of Martianus" (its inventor, a physician). It was composed of olive oil, saturated with the essential oils of various vegetable substances; goose, bear, and deer oils; liquid styrax, elemi, mastic, and various balms. It was vulnerary, resolute, and cleansing. See Félice's *Encyclopédie*, t. xxvii., pp. 420, 645, 646.

Cf. the similar list of drugs in vol. xlix., pp. 205-207; also *note* 20,

in same volume. The following information, additional thereto, but received too late for insertion in that note, is furnished by Dr. J. U. Lloyd, of the Lloyd Botanical Library, Cincinnati: "(1) *Onguent blanc de Rhazès* is mentioned in Jourdan's *Pharmacopée universelle* (Paris, 1840), t. ii., p. 242; and various formulæ for this compound are given, with the pharmacopœial source of each. (2) *Mundificative*. Recipes for and comments upon two ointments of this class — 'parsley,' and 'resin' — are given in Lemery's *Pharmacopée universelle* (Paris, 1698). (3) *Corrosive sublimate*. The time of its discovery is unknown. Rhazès and Avicenna, celebrated Arabian physicians of the 10th and 11th centuries, are the first to mention it in their works. Some writers, however, assert that the Chinese have known this substance from time immemorial; and that Geber described its preparation in the 8th century."

9 (p. 141).—Xavier's letters were written in Spanish or in Latin; a French translation of these, in four books, was published by Cramoisy (Paris), in 1628. Sommervogel thinks that this translation was made by François Solier, a French Jesuit (1577–1628).

10 (p. 141).—This is an allusion to the custom which obliges the younger religious who are yet students to practice preaching in the refectory, while the others are eating dinner.—REV. JOSEPH LE HALLE, S. J.

11 (p. 151).—"Here ends the handwriting of Father le Mercier, and the few lines which complete the volume are in the hand of the person who revised the Journal and supplied a part of the marginal notes."—Quebec ed. of *Journal*, p. 361, *note*.

12 (p. 171).—Claude de Bouteroue was temporarily appointed intendant for New France, during Talon's absence in France (vol. xlix., *note* 14); in 1668–70.

13 (p. 177).—The abbé de Queylus (vol. xliii., *note* 9), superior of the Sulpitian house at Montreal, had been recalled to France in 1659 (vol. xvi., *note* 5). Two years later, he made an unsuccessful attempt to reinstate himself at Montreal (vol. xlv., pp. 183, 187, and *note* 17), and was unable to settle there until 1668, the time mentioned in our text.

Two of these Sulpitians, Fénelon (vol. i., *note* 24) and Claude Trouvé, were sent to the Cayuga colony mentioned in the text, which was located at the western extremity of Quinté (Kenté) Bay. An account of this Sulpitian mission (the first labors of that order among the Iroquois) was written by Dollier de Casson (vol. i., *note* 11); it appears at the end of his *Histoire du Montreal*. A translation (by Shea) of this document, with a résumé of the mission's entire history, is given by Hawley, in his *Early Cayuga Hist.*, pp. 83–99.

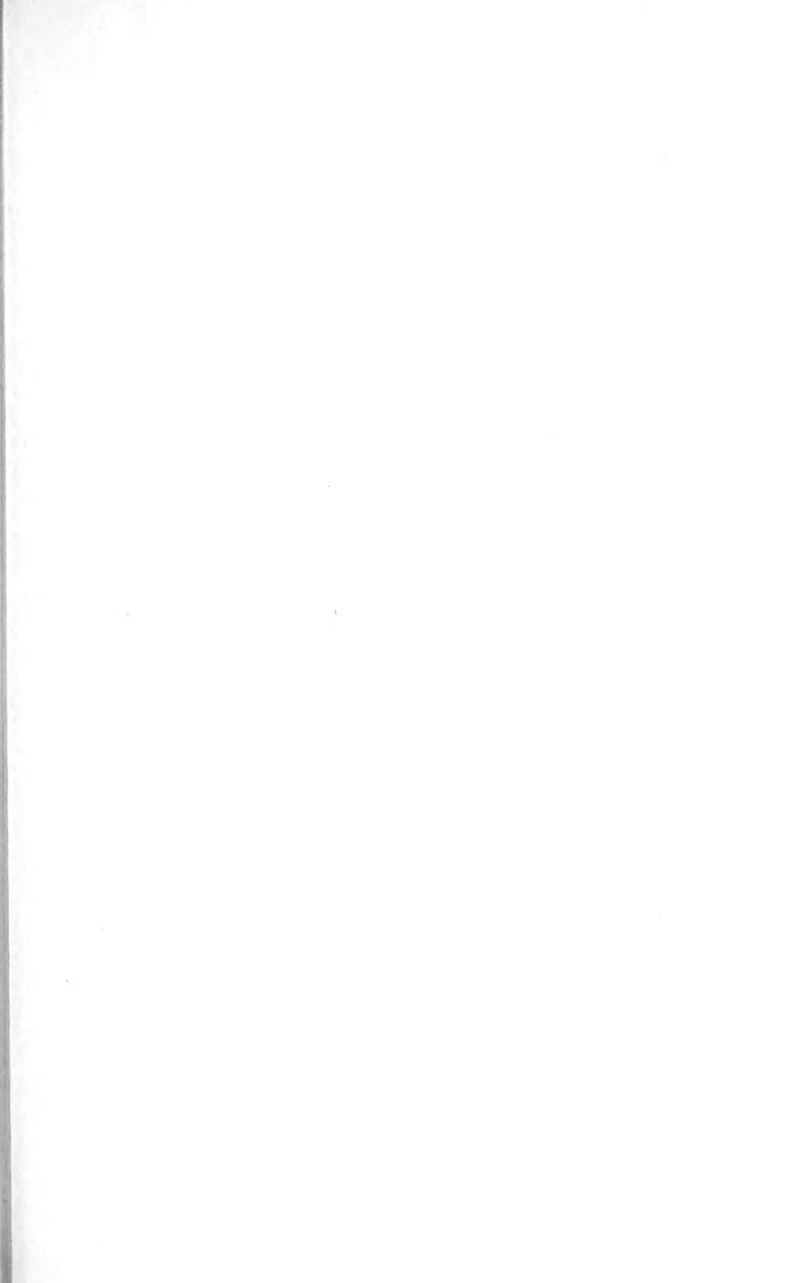
14 (p. 179).— In the archives of St. Mary's College, Montreal, is an apograph by Martin of a letter written by Pierron during the stay of the missionaries at Fort Ste. Anne; it is dated Aug. 12, 1667. He describes his recent voyage from France, his impressions of the country, the present status of the relations between the French and Iroquois, and what he has thus far observed of the characteristics and customs of the savages. He admires the Iroquois language, which reminds him of the Greek.

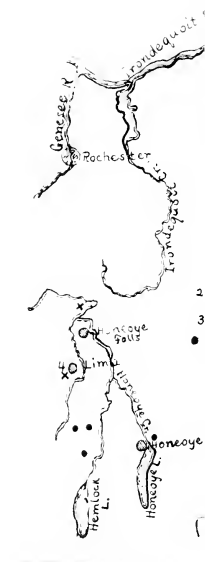
15 (p. 181).—*Corlart*: Arendt Van Curler; see biographical sketch of this Dutch official in vol. xxv., *note 2*.

16 (p. 187).—Gandaouagué was then the Mohawk village farthest east; see Beauchamp's map of Iroquois villages, *post*.

17 (p. 201).—Tionnontoguen, the most western Mohawk village, had been destroyed by Tracy in 1666, but it was afterward rebuilt on the north side of the Mohawk River; see Beauchamp's map for its earlier site.







## IROQUOIS C

Indicating sites of In  
17th and 18th centuries,  
upon data furnished by R  
ville, N. Y.

The map is in two sec  
west of the Mohawk River  
See Notes opposite, for de



## NOTES TO MAP OF IROQUOIS CANTONS IN NEW YORK.

BY REV. W. M. BEAUCHAMP, S. T. D.

[The numbers of these notes correspond to the numbers attached to the sites marked on the map. Sites of Indian villages are indicated by a heavy dot; those of missions, by x. The names of modern towns and villages are given with their locations.]

## SENECAS.

1. *Sonnontouan* (or Totiakton): location of mission of La Conception. On west bank of Honeoye Creek, two miles N. of Honeoye Falls, and  $12\frac{1}{2}$  miles S. from the center of Rochester (vol. viii., p. 302).
2. *Gandagaro* (Canagora): mission of St. Jacques. On Boughton Hill, one mile S. from Victor.
3. *Gandougaræ* (Canaenda): mission of St. Michel. Three and one-half miles S. from Boughton Hill.
4. *Gandachiragou* (Keinthe): mission of St. Jean; at Lima.
5. Seneca castle of 1750, near Geneva. After the Erie war, the Senecas spread east and west, and had many small villages.

## CAYUGAS.

6. *Onontaré*: mission of St. René. East of Seneca River,  $2\frac{1}{2}$  miles E. from Savannah. Named from Fort Hill, nearly opposite.
7. *Thiohero*: mission of St. Stephen. Two miles N. of Cayuga village.
8. *Goiogouen* (Onioen, in 1654): mission of St. Joseph. South of Union Springs, and  $1\frac{1}{2}$  miles from Cayuga Lake (vol. viii., p. 298).
9. A smaller mission village, near Mapleton. In each nation were several of such mission stations.

## ONONDAGAS.

10. Fishing village, at Phoenix, on the Oswego River. Le Moyne halted there in 1654.
11. *Ganentaa*: French fort, and mission of Ste. Marie (1656). On the E. side of Onondaga Lake, between Syracuse and Liverpool, N. of Rome and Watertown R. R. bridge.
12. Salt spring visited by Le Moyne in 1654; Frontenac's camp in

1696. On the inlet, nearer the lake, was the fishing village of Kane-enda, in 1700.

13. Onondaga fort of 1756, W. of creek.

14. Onondaga village of 1743, E. of creek. The present reservation is S. of this site, in the same valley.

15. Fishing village of Techiroguen, where Champlain crossed in 1615, Le Moyne in 1654, and Dablon and Chaumonot in 1655. Dablon, in returning, crossed the lake upon the ice.

16. *Onondaga*, burned in 1696. On the E. side of Butternut Creek, one mile S. of Jamesville.

17. Onondaga of 1654: mission of St. Jean Baptiste. On Indian Hill, two miles S. of Manlius; the largest village that the Onondagas ever had; see vol. viii., p. 299. Southwest of this was another village, mentioned by Greenhalgh in 1677.

18. Onondaga of 1640: a mile S. of Pompey Center, and on E. bank of West Limestone Creek.

19. Onondaga of 1630:  $1\frac{1}{2}$  miles N. W. of Delphi. This and the preceding may have been of the same period, as occupation of one town often began before the other was abandoned.

20. Onondaga of 1620: two forts, inhabited about the same time. The older one is  $2\frac{1}{2}$  miles S. W., the other a mile S., of Delphi.

21. Onondaga of 1600: 2 miles W. of Cazenovia, and E. of West Limestone Creek.

#### ONEIDAS.

22. Oneida fort of 1615, attacked by Champlain: on Nichols's Pond, 3 miles E. of Perryville (vol. v., *note* 50).

23. The latest Oneida castle. Before this, they had lived farther up the valley; see vol. viii., p. 300.

24. Oneida, burned in 1696: mission of St. Francis Xavier. Two miles N. E. of Munnsville. There were several successive villages within a short distance.

#### MOHAWKS.

25. One of the three early clan forts of this tribe, about 1600: 4 miles N. W. of Fort Plain.

26. Early Mohawk fort, about 1600: 2 miles N. E. of Ephrata, on E. side of Garoga Creek.

27. Early Mohawk fort, about 1600: a mile from Sammons ville, and 4 miles N. of Fonda.

28. Village of 1620: 5 miles N. W. of Canajoharie, and E. of Garoga Creek.

29. Most easterly Mohawk castle, abandoned in 1626: a little S. W. of Port Jackson.

30. *Ossernenon*: mission of the Martyrs. Eastern castle of 1642; near Auriesville, and  $\frac{1}{4}$  mile S. of Mohawk River (vol. viii., p. 300).

31. *Andagoron*: middle castle of 1642, near Fultonville.

32. *Tionontoguen* (Theonondiogo): western castle of 1642. At Spraker's Basin, 4 miles S. E. of Canajoharie. There were other villages, about the same time.

33. *Gandaouagué*: eastern village in 1677, or earlier, when all the towns had been removed to the north side of the Mohawk. At Fonda, on the west side of Cayadutta Creek. The other villages lay a few miles farther west, Tionontoguen being about 10 miles from Gandaouagué.

34. Last battle with Mohegans, in 1669; at Hoffman's Ferry. There are several small village sites of the missionary period.

---

Seneca and Cayuga sites are partly those identified by Gen. John S. Clark and Hon. George S. Conover; some of these I have altered.

The village first mentioned by the name of Sonnentouan may have been nearer the Genesee River, where there are numerous earlier Iroquoian sites. It was a well-known practice of the Huron-Iroquois to withdraw their frontier villages in case of a great war,—a practice very evident in the Onondaga sites.

The small Ithaca site of the Cayugas is distinctly modern, and was occupied by an adopted people.

There are but three villages in the Mohawk territory which can be called prehistoric,—one each for the Turtle, Bear, and Wolf clans. All these show signs of a knowledge of Europeans; and one, at least, of direct but slight contact. Being refugees, and in fear of their enemies, they placed their first villages quite remote from the Mohawk River,—from four to ten miles. As soon as they possessed fire-arms, and the power secured by these, they built their dwellings along the river.

On his return from the Mohawks in 1652, Poncet was taken, by way of the West Canada Creek trail, to the Oswegatchie and St. Lawrence rivers.

The weight of evidence is in favor of the proposition that the several Iroquois nations came into New York from different directions,—the Mohawks last of all,—with habits and language already differentiated. So clear is this evidence that I can assign to the Iroquois League no earlier date than between the years 1570 and 1600.







